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UNITED BIBLE SOCIETIES

BULLETIN

FOURTH QUARTER - - 1961

CONTENTS

Mission in a new perspective .. .. F. BIRKELI 139

Devolution, block grants and related questions .. .. F. SHORT 146

South East Asia and beyond—an exercise in sympathy .. .. O. BÉGUIN 150

Women's Work in the Bible Society movement :

I. Coming of age in Great Britain J. M. MCDOUGALL FERGUSON 158

II. These ten years .. .. .. ETHEL PARK RANKIN .. 160

III. Instruments of God .. .. ELIDE LEAL 163

IV. A note from Argentina .. I. H. NOTHDURFT 165

V. The situation in Australia .. R. A. HICKIN 165

News from all the World 167

Facts and Figures 180

Book Reviews 181

Personalia 183

Editorial

A FEW YEARS AGO, when the U.B.S. Standing Committee met at Evanston in 1954, the U.B.S. General Secretary was asked "to assemble and share with the Societies materials from missionary and ecumenical and other sources which throw light on the strategies of other agencies, their processes of developing them, and other data of value". The two first articles of this issue may serve as one way of implementing such a task. The present historical and political developments in the world affect the Bible Societies in very much the same way as they compel missionary societies and churches to review their traditional policies and relationships. It is therefore important for all concerned with the work of the Bible Societies to be informed of the evolution of thought amongst church and missionary leaders. The paper presented by Bishop Birkeli, a U.B.S. Vice President, at the last meeting of the U.B.S. Standing Committee (November 1960), which we reproduce here in part, was found of such importance that the Standing Committee recommended its publication in the *Bulletin*. Dr. Short's notes have been sent upon request from the Editor, and most ably reflect some of the considerable discussions which have recently taken place at various meetings of the Conference of British Missionary Societies, of which the B.F.B.S. is a member. As many discussions at different levels have already abundantly shown, the Bible Societies are all in some degree wrestling with the problems and difficulties which accompany this new age in the history of the Church. It is therefore useful to hear how others in similar circumstances and conditions think and react in their effort to serve their Lord in truth and fidelity.

We are glad to be able to include in this issue fresh news about "women's work" in the Bible Society movement. We realise that "women's work" is also being carried on with equal devotion and effect in some other countries, for example in East Africa, but the material given here is all that we were able to assemble for this issue. These notes help us to bring our picture of the situation up to date. May they also encourage those who have not yet seen their way in that type of service to rethink the problem. For the main value of that work (besides its financial aspect for the Bible Societies) is its inestimable contribution towards the spiritual deepening of the Church's life through a deeper knowledge and appreciation of, and a greater love for the Word of God, and through a better use of the Book.

O.B.

Mission in a new perspective

F. Birkeli

In his address at Arnoldshain Dr. Birkeli quoted Ambassador Panikhar as saying that the last 400 years had been a "Vasco da Gama era"—a period of irresistible expansion of the white race all over the globe. This period was now at an end, said Mr. Panikhar, and a new era—that of the coloured races—was beginning. He also maintained that the retreat of the white man from Africa and Asia was also marked by the retreat of the white man's religion—Christianity.

Although Christians might be inclined to challenge this statement, said Dr. Birkeli, they had to admit that there was a good deal of truth in it, as evidenced in the resurgence of Asian religions. The situation was different in Africa, however, which did not have strongly resistant religions, where a great many of the African leaders were Christians, and the number of Christians formed a much greater percentage of the total population than in Asia.

Dr. Birkeli said that in any case in his opinion the white man's rule over the world was at an end and this included many repercussions in every phase of mission. The white man was now in a minority and there was every indication that he was likely to become more so. Unless the white race recognised this situation they might become a great obstacle to the advancement of the Kingdom of God in a crucial hour of the history of Christian religion.

The western missionary today was often bewildered and disappointed because he had been part of a great chapter of mission in the colonial era but did not know whether there would be any use for him in the days to come.

Dr. Birkeli continued as follows :—

An alien plant on foreign soil

It is true that we have a great missionary chapter behind us—at least as far as the white race is concerned. With their energy, their willingness for suffering and martyrdom, their ability to organise, the white missionaries laid down a masterly strategy. They tried to avoid overlapping and despite an immense variety they managed to cover a great part of the globe with active and effective missionary work, often showing silent heroism and a victorious faith. But after all the progress did not correspond to the efforts and energy used. Notwithstanding all the brilliant abilities of the white man, his mission in these last centuries did not succeed completely. He did not always realise that what *he* was performing, *assisted* by natives, remained a kind of alien plant on foreign soil. While Christianity was struggling ahead as a foreign religion, the other religions grew naturally as part of the whole life in Asia and Africa. And in many ways it couldn't be otherwise.

Effects of new nationalism

Then World War II ended with a note of optimism. Now we shall be able to go ahead as never before. Do you remember the happy stream of white missionaries back to China ? And McArthur's call to come by thousands to Japan as quickly as possible ?

Then came the revolution in China and the exodus of all the white missionaries, driven out of the country as if they were a flock of invidious and greedy people. The stories of unbelievable accusations against unselfish missionaries spread all over the world and the closed door of Red China left us all somewhat bewildered.

Whatever the rights or wrongs of the China situation, it is my view that we did not learn the lesson that God wanted to teach us about China so as to avoid it becoming another Asia Minor or North Africa. I would like to stress this before we go further. It may have more to do with "the new perspective" than we are apt to think.

We know that despite all persecutions and despite those who gave in there still exists a Christian Church in Red China, part of it in Chinese catacombs. They still have the Word of God with them and the Holy Spirit. Now, do they also have the daily prayers of the rest of Christendom ? Do they have yours and mine ? Do we look upon Red China as a missionfield of prayer so that God will uphold a daily Christian witness in that country and show the Communist leaders that they are up against such strong spiritual forces that they will never succeed in getting rid of Christianity ? Or have we already written off China as a definite loss, lacking faith in Christian prayers and in the work of the Holy Spirit through the Word of God ? Whether we are inside Red China or not we should in our prayers be just as familiar with China and its Christians as before. China, I believe, was meant as an encouragement to us to believe in the spiritual values of the Christian faith to see that notwithstanding the closed doors Christ is daily walking through them, visiting his flock on the other side of the Bamboo Curtain and that He should be accompanied by our faith and our prayers. China should help us to become not only strategic leaders but also spiritual leaders of today's missionary enterprise. The third article of the Apostle's Creed, "I believe in the Holy Spirit", is perhaps the most important missionary statement of today. We not only need it for our daily spiritual missionary work in China now, we shall need it every time another part of the free world in the future may come behind the Communist curtain. And there are serious possibilities in the "new perspective".

Christian witness must be multi-racial

However, in my opinion it would be wrong to say that the missionary era of the white race is at an end, while the fact is that so far we have only scratched at the surface of Asia and Africa. We have just begun.

The white man is still needed but now as part of a multicoloured and multiracial team work. This, of course, complicates things for the able white administrator who knows so well what to do and who becomes slightly embarrassed and irritated when he has to look at the inability of the inexperienced coloured brother. But there is no way round it at a time when racial nationalism and international Church policy are the two dominant factors in the picture. The white supremacy is over once and for all ; consequently all kinds of pater-

nalism must go, and the best we can hope for and prepare for in the future is teamwork among all the races, including the white one. Only then can all the bridgeheads established in Asia and Africa be used in a right and fruitful way.

Releasing spiritual energy

Bishop Birkeli referred to the new nations of India, Africa and Madagascar, for whom the new freedom with its responsibility had revealed national resources of character and ability which had remained hidden during the years of paternalism. He continued :

Even in the spiritual sphere I believe these new nations have accumulated some energy which will unfold when they get complete responsibility over their churches, although it is more likely that they will need some years of adjustment before they can advance again. It is part of their God-given rights and the spiritual responsibility that Christianity puts upon every people that they should be in charge also of the churches and the spiritual life within their country. The white missionaries, and the white organisations inside and outside the country must take the consequences of this and stop treating the other races like children. They, too, are grown-ups although they react differently from us, and that holds good also for the African. Out of this, then, we shall have to build up a Christian teamwork where every one of these new nations will have something precious and God-given to contribute, something that God and we all need in the future new era of mission.

Here then we have on the local scene all the problems of Church and mission in an ecumenical setting. It would be impossible for one in a short time to enter into the whole range of extremely important questions here. And besides, these problems do not only belong to the "new perspective", they have been with us and followed us for a number of years also in the outgoing era. The adjustments and the integration between the new churches and the old missions have been going on for a long time and are to be found in all stages of development. The political developments have speeded up the process immensely these last months.

One thing is certain, when we speak of the younger churches—the fruits of the missionary offensive of the white race during the last centuries—namely, that in future there can be no double administration. The missions must take the consequences of their fruits and place all their personnel and property under the national leadership of these churches and not ask for any privilege for the white missionary. He must be willing to work under native leadership, no matter how bad it may be in the first years. Discreetly he may have more to say in the new capacity as a co-worker than formerly as a leader. A missionary today cannot afford to work in a church only, with the authority that fellow-missionaries give him by their appointment of him to a certain place. The Church itself must have put him there. Only then can he act with authority on behalf of the church.

As soon as a mission has handed over everything in terms of power, personnel and property to the church, the missionaries will find that a healthy and agreeable atmosphere has been created. A lot of misunderstandings as well as suspicions evaporate and disappear. But a lot of difficulties and dangers may still remain and threaten the very existence of the church as a Christian church.

Just think, for example, how terribly young all these churches are which are now going to live on their own. Young and perhaps also spiritually weak as they meet a nationalistic reaction in favour of the old religion, assisted by a materialistic mass-civilisation from the West. And have we prepared these young and weak congregations in the right way ? With all their schools and hospitals and other institutions, with their singing and services and well organised congregations, have we really given them the essential thing to enable them to survive in future trials and difficulties ? Has the Bible really been made the solid foundation for these young and weak and now self-governing congregations and churches ? And is this Bible ground-work solid enough to carry on a missionary offensive among the millions of non-Christians ? Well, we had to admit that even in the churches where the Lutheran slogan of "sola Scriptura"—the Word alone—is well known, it is not sufficiently practised to give us peace of mind. Isn't deep and solid Scripture knowledge desperately lacking in most of the younger churches in Asia and Africa today ? And shouldn't this be the cause of much anxiety and bad conscience on our part ? How can we hope that all these small and young and inexperienced congregations, left alone in very strong and hostile environments, will survive when we have talked about the Bible but not really helped them to a deep and solid knowledge in heart and head of the very content of the Bible ? One poor little Bible school here and there with a very meagre budget is not enough. A young church cannot survive today unless it becomes really Bible minded from top to bottom and well versed in all the central truths of the sure teaching of the Word of God.

Need of the Bible's central message

Kyaw Than, Associate General Secretary of the East Asia Christian Conference, reminded the Ghana Assembly in 1958 of the most important task ahead of us in Asia. It was not to be familiar with all the political changes and aspirations, he said, although that would be important enough. Neither was it to be well informed about the new life and activities of the traditional Asian religions, although that too would be of the greatest importance for every Christian worker. Kyaw Than is, of course, well aware of the atmosphere of syncretism and tolerance that has become the typical Asian way of life and therefore surrounds the young and weak small Christian congregations and he is also aware of the main mistake in Asia about Christianity ; therefore his advice was : "Our most important task in Asia today is to proclaim 'righteousness by faith and not by works'. Religious man in Asia is always struggling to obtain righteousness before God through his own piety and works, as is religious man everywhere in the world. Consequently, the central message in the Bible must again and again become revelation from God to man, in order to show him the only way to God through faith in Christ, and Him alone." Do not Kyaw Than's words reveal that the follow-up work of solid Bible training after the Bible had been translated and printed has not been successful enough ? The unique way of salvation as pointed out in the Word of God has not sufficiently, I am afraid, been the daily bread of every Christian and every congregation in Asia and Africa. And that may prove very, very risky when they now go out on their own. We need to ask ourselves how we can help here by promoting a renaissance of solid and thorough Bible reading not only on Sundays but throughout the week and for everybody. If not, Christianity is in the gravest of dangers both in Asia and Africa, and we are not the least guilty. The coming mission work in our new perspective must more than ever be founded on continuous sound Bible teaching, or else we shall be swallowed by all the

modern Ersatz-religions. This, in my opinion, is more important than all the organisational problems of a national or ecumenical character put together.

But let us not, in this critical situation for these young congregations, for a moment forget that they too have the Word of God in their midst, they too have the Holy Spirit and the sacraments. And that is after all the essential. The living God is with them as they go on their own.

The new perspective of today is of course an ecumenical perspective. And that is right because the ecumenical aspect comes to us from the Bible. But also here we have before us a Christian paradox. The oneness in Christ all over the world is already here and now a fact in faith. The spiritual union of all true believers in Christ is a living reality despite all our diversities. At the same time the complete oneness, the perfect ecumenism will only be realised in heaven. In this sinful world we can attain neither the absolutely pure congregation nor the perfect ecumenical movement. But still, we are supposed to strive towards it. And that is why we all welcome sound unions of churches or missions, that is unions that realise that only inasmuch as we are one in Christ can we truly become united in one church. A simplifying of the situation has to come. Protestantism was split up too much. The ecumenical process will go on under the steady exercise of the right Christian correctives.

World perspective needed in local situations

But let us not forget that life is composed of local situations. We grant that Christian mission today has a world-wide base. But this world-wide base consists of an immense number of local situations. God is acting both ecumenically and locally, notwithstanding all our variety. The church is the Church universal, but it is also the local church belonging to a special situation in a given nation. In every Christian action or phase of life there is both an element of universality as well as of locality. And the tension between the two must not cause the destruction of either, because both parts form indispensable elements of Christian value. The ecumenical movement must respect the integrity and characteristic of the local congregation and the local congregation must in return identify itself with the Church universal. And that is why unity need not mean uniformity, and diversity need not mean the opposite of unity.

If God has given each nation the right to live its own national life, He surely also expects that nation to look upon itself as a part of the whole of mankind. There is a God-given right for a church to exist locally, with all that implies, and at the same time never lose sight of its kinship with all other truly Christian churches and act on both levels.

Now, as for mission work, we realise a steady growth in ecumenical understanding. Church is mission, and mission is church. The whole Church is confronting the world. This is our Christian faith, but the work has to be done locally as well as universally. All our talk about universalism and ecumenism must not blur and obscure the fact that the main battlefield is always a very local situation with all its specific conditions and atmosphere. And local situations will have to be different all over the world.

The reciprocal connection between one young church and one mission board has proved both good and bad. In our new perspective the tendency is

towards more and more international team-work either on a world- confessional or on an interdenominational basis. The more nationalities are involved the greater the difficulties and healthier the outlook. In Tanganyika seven white nationalities are cooperating with Africans and under African leadership. But it must always be kept in mind that it is on the local scene and not in an ecumenical vacuum somewhere between heaven and earth that this international team-work is to take place.

No matter how internationalised our future mission work becomes, it must never lose sight of that single pray-er and giver and worker who through God's guidance is directed towards one special field in His vineyard and who will remain the backbone of all Christian activity. It might be disastrous to break up all the communication lines between individual persons and congregations and specific local missionary situations and replace them by an ecumenically well-streamlined group, subsidised by an impersonal bank account.

And then we shall not forget that between 40% and 50% of all Christian missionary activities are not related to the regular ecumenical movements like the I.M.C. and W.C.C. We must be existential enough to realise what this means. It is in my opinion not sufficient to say : leave them alone to do what they please. It is an ecumenical duty of the highest importance to get in touch with them and try to assist them and cultivate also with them the unity in Christ, if at all possible. If we do not succeed here, the next chapter of mission will be just as divided as the former one. In this situation I am happy about the Bible Societies because I know that they try to serve all and therefore are the only body having contacts also with this great stream of independent missionary work. Please look upon this as an extremely important ecumenical job, so important that you see to it that the United Bible Societies are always independent enough to preserve their own integrity in order to be able to serve not only the whole missionary movement, but those outside the accepted ecumenical bodies. Here is one of the God-given duties of the Bible Societies in our new perspective and after the integration between I.M.C. and W.C.C. has become a fact.

Greatest task still lies ahead

Finally, I would stress that international and administrative ecumenical problems must never prevent us from seeing that our greatest missionary task is still ahead of us. We have only established a number of important bridge-heads. Now these are going to be exploited, through united efforts. The few millions won are only a small beginning. The many dark countries and unreached tribes, not to speak of all the pockets in the already established church areas, would require an army of missionaries from all races. African and Asian evangelists will be welcomed and needed in a growing number in the West. But white missionaries in close cooperation with African and Asian missionaries are still needed almost everywhere in those two continents. If we can find the right solutions in the local situation we will, I believe, be at the beginning of a great new chapter of Christian mission. Some African leaders are apt to think that the white missionaries are the best pioneers, so, they maintain, let them once more go to the dark areas while we are busy building the church in the already existing congregations. But let us sit down together and work out a united programme whereby this new mission drive becomes organically connected with the young national church and where both races are repre-

sented on an equal footing as missionaries. Let some of the new and rearranged missionary districts be headed by Africans and others by white missionaries and all under African church leadership.

Anyway, the remaining task is so huge and the unreached millions are so many that every effort must be made towards achieving a general mobilisation. The Bible Societies need to be geared up to their highest capacity in order to follow up this new missionary offensive with as many Bibles as possible in as many languages as possible.

We need to intensify a mobile warfare. Long ago we introduced the car and the 'plane, but we have been slow in using the radio to its utmost capacity in our missionary work. What we are preparing in that direction today should really have been done ten years ago. We have no time to lose in preparing the television to become a servant of mission in spreading the word of God. And quite specifically I believe that the Bible Societies could do a lot more to spread the Word of God on the mission fields, not only through books but also through radio and television.

And the unfinished task is so immense in the era of the coloured races that we need to pool all our strength and go forward in one united spirit. Teamwork with the Word of God under the guidance of the Holy Spirit, using all the technical facilities at our disposal, must be our common aim in this dangerous time of ours.

> "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins, and not for ours only but also for the sins of the whole world."

Devolution, block grants and related questions

Frank Short

WE HAVE TRAVELLED A LONG WAY. We have learned a number of new phrases. We have spoken quite easily of "Church and Mission", "Mission and Unity", and "Partnership-in-obedience". Lesslie Newbigin has made us aware of the real dimension of Mission, and so we are concerned with "One Body, One Gospel, One World". We have discarded the whole vocabulary of Mission which gathered around "the Mission Station" and "the native agent". We have learned a new vocabulary in which emphasis and interest are concerned with the "Church" rather than the "Mission". And so we speak of the "Churches overseas" (not now even the "younger Churches") and of devolution, integration, national leadership, block grants, multilateral relationships and the like. Now we are working at translating words into action, and fashioning policies which are consistent with the new situation with which we have to deal, and with the new light which has been vouchsafed to us. And we watch, lest both in action and attitude we revert to the paternalism of an earlier age.

One of the phrases current among us a few years ago was "Waiting for the new word which God would speak to this generation". That "word" has been spoken, during the last two decades, in a wide variety of context and in no uncertain terms.

The shedding of "colonial" relationships

Something happened during the World War to the men and women of Asia and Africa. I remember, in 1946, being impressed by the new way in which Chinese Christians spoke to and of missionaries. There was a blending of frankness, confidence and independence which gave rich content to friendship and to partnership in the service of the Church.

Nation after nation arose in Asia and Africa, shedding "colonial" relationships, assuming the responsibilities of nation-building, and passing to concerted efforts to lift the standard of the livelihood of their peoples. Not without travail, but the continents are dotted with "areas of rapid social change".

There has been something more than nationalism. "Bandung" was a watershed indicating the emergence of regional consciousness in Asia and Africa. Asia, particularly, in spite of much that divides, is aware of a unity which holds it together in a community of common problems but of distinctive characteristics, and which gives it its own place in the international scene.

There has been a parallel development in the life and organisation of the Churches. The consultation of Asian Christians at Prapat, in Indonesia, in 1957, drafted the plan for the East Asia Christian Conference, which was formally constituted at Kuala Lumpur in Malaya in 1959. It is made up of the Churches and councils of countries which extend from India and Pakistan to Japan and

Okinawa and, so that it should be quite clear that the Conference was not narrowly racial, down to Australia and New Zealand. Three things stood out in these two Asian gatherings. Their leadership was impressive. They were concerned to further their "togetherness" both in their knowledge of one another and in the fellowship of their common service. Moreover, there was preoccupation with their involvement in the mission of the Church. The themes of the two gatherings were : "Our Common Evangelistic Task" and "Witnessing Together". No more moving words were spoken at Prapat than those of Bishop Sobrepena of the Philippines : "It is this sense of mission that is haunting Asian Christians and Christian churches more and more, and compelling them to action even in their numerical weakness." And it was exciting to discover at Kuala Lumpur the extent to which Asian Churches were sending missionaries outside their language areas and beyond their territories.

The effect of the move towards "unity".

A comparable development is taking place in Africa. The All-Africa Church Conference is taking shape and is beginning to play an important part in the life and witness of the Churches in Africa.

Yet another context in which the "new word" has been spoken is in the sphere of the unity of the Church. From the days of the Edinburgh Conference in 1910, when Dr. C. Y. Cheng of China made his plea for "a united Christian Church without any denominational distinctions", until now, "younger Churchmen" have not ceased to press for progress in unifying the Church. The Church of South India came into being in 1947. Today negotiations are far advanced in North India and Ceylon, and discussions are also taking place in Africa and elsewhere.

These things have their relevance for missionary societies and those who guide their affairs, and for those actually engaged in missionary service. It is enough for my present purpose to note that policies, procedures and practice have to be brought into obedience to the implications of the many new words which God has spoken in our day and generation. Paternalism, in any of its manifestations, is outmoded and almost everything which has happened challenges the missionary society and allied organisations to refashion anything which remains of the autonomous, unilateral, sovereignty of their earlier history.

Missionary obligation of Asian churches

The Asia Committee of the Conference of British Missionary Societies has been considering some of the related problems from two separate angles.

The actions of the Kuala Lumpur Assembly of the East Asia Christian Conference (see "Witnesses Together") and the lecture entitled "A Church and its 'Selfhood'", delivered there by Dr. D. T. Niles, have a good deal to do with the missionary obligation of Asian churches and the relationship of these churches with missionary societies. The Conference accepted the responsibility of keeping before member churches the total missionary task in Asia, of facilitating participation of member churches in the total world-wide missionary task, and of providing opportunities for the "study, reassessment, and reorganisation of the missionary work of Asian churches and their related mission boards". It was further agreed that a particular area should be selected for an experiment "in relating total Church and mission resources to the total Christian task". There is a sense in which all this, and recommendations more

specifically concerned with the relationship of churches and missionary societies, attempt to give responsible content to "partnership-in-obedience". It is a plea for a full "adult relationship" which involves mutual consultations at both ends of the missionary operation and includes an "adult" financial policy which Dr. Niles thinks must be of the "block grant" pattern, which gives the receiving Church the "right to use it at its discretion". But there is something more. Without tackling the problem of the "unity" of the church, the task of the churches in any area is seen as a common task requiring the engagement of the total resources of all the churches and their related missions ; in other words the approach is ecumenical and multilateral rather than denominational and bilateral.

The Church of South India poses a different set of problems. That church, made up of fifteen dioceses, represents a union of Anglicans, Congregationalists, Methodists and Presbyterians, and involves missionary societies in the United Kingdom, Australia, Switzerland and the United States of America. To some extent, though perhaps not fully in all dioceses, Church and mission have been integrated at the diocesan level. But now the Church of South India is saying to its related missionary societies, "Treat us as a united church and not as fifteen separate churches". The problem is to discover how the missionary societies of disunited churches can relate themselves to a church which is united. In discussions here during the last three or four years India Secretaries of the related British missionary societies have shared information concerning their procedures and have made some progress in reaching agreement on a common policy. These discussions have been carried on as part of a "conversation" with the Synod Working Committee of the Church of South India, and reached their culmination in a consultation in June at Swanwick when the Moderator and three other representatives of the C.S.I., together with India Secretaries of the United Kingdom, Switzerland and the United States, gave consideration to a plan, to be submitted to the Synod Executive Committee, for a survey of all the dioceses. This survey would examine the degree to which integration has been achieved, and the task and resources of the church, as preparation for a consultation to be held in India, as soon as practicable, between the Church of South India and the India Secretaries of all its related missionary societies. It is hoped that the end result will be a new pattern of missionary society relationship to the church, and the deployment of its total resources in the fulfilment of its task in South India.

Challenging problems in the mutuality of the missionary obligation

All these discussions, whether those which arise out of the Kuala Lumpur Assembly, or those which are concerned with the situation in South India, represent preliminary and tentative thinking, but certain things are clear.

Churches overseas have to be treated at all points as what they are—churches, equally caught up in the mutuality of the missionary obligation and with particular responsibility for the missionary task in their area. What has to be worked out is a genuine spiritual partnership.

Divided as the Church is, responsibility for the unfinished task in any area is the common responsibility of all the churches of that area, and missionary societies should be ready to consider with those churches how that task may best be fulfilled.

The complications which of necessity arise as a result of our disunity should be met constructively and missionary societies should be concerned always to further the development of unity wherever it exists, and never by a denominational emphasis hinder its growth. The need of inter-mission consultation and agreement is likely to increase.

Clearly these developments pose problems for missionary societies. The old, neat pattern of relationship between them and the "particularities" of service overseas tends to be displaced, and the question is asked again and again, "How can you relate the constituency with what is being done in its name and with its resources when use is made of the generalities of the block grant system ?". Somehow, at that level as well as at others, the wider contemporary pattern has to be expressed in a "relationship of knowledge" and possess something of the "personal" qualities of the earlier relationship.

I end with my conviction that the next decade could prove to be one of the most formative and creative in the whole history of missionary obedience.

South East Asia and beyond - an exercise in sympathy

O. Béguin

SEVERAL COLLEAGUES HAVE ASKED ME to write some notes on the two months' tour which took me last spring to South East Asia, Australia, the Far East and the U.S.A. The kaleidoscopic nature of that trip and the variety of objects which motivated it would make a full report difficult. Part of my time was spent in consultations in Ceylon and Singapore with our U.B.S. Study Secretary for Asia, the Rev. S. J. de S. Weerasinghe, and his committee ; part consisted of conversations with the staff of the American Bible Society. Ten days were spent in Australia with a good deal of deputation work. The rest was spent in short spells of three to five days : in Indonesia to discuss the future of the work in that country and the immediate measures to be taken ; (this visit resulted in a cable which summarised the situation in a nutshell : "Indonesian Bible Society requests urgent consideration firstly increase by two hundred thirty thousand Scriptures for delivery before April 1962—secondly rapid supply of printing binding machinery—thirdly fund for paper purchase stop suggest U.B.S. joint emergency action". Various Bible Societies have since taken up the matter and are now working on it) ; in Saigon to the Rev. and Mrs. Curwen Smith, and Mr. and Mrs. Kine, their successors, at the request of the General Secretary of the British and Foreign Bible Society, the Rev. J. T. Watson ; in the Philippines in order to work out plans for the All-Asia Bible Society Conference to be held in May 1963 in Manila. The same was necessary in Japan in relation to the U.B.S. Council to be held there at the end of May/beginning of June 1963. Finally the visit to Korea was mainly a matter of courtesy and fellowship towards a member Society which had undergone many ordeals in recent years and whose country had again just been shaken by the military coup which introduced a new régime. This brief stay in Korea coincided with the biennial meeting of the Executive Committee of the Korean Bible Society, and enabled me to get acquainted with, and see in action, one of the leading organs of that Society.

As the reader will now be in a position to appreciate, with such a wealth of different tasks, not much time was left for a careful study of the local problems and circumstances. These notes simply reflect some of my impressions as I went from one country to another. My only reason for publishing them is that they may serve as an exercise in sympathy with all our friends and colleagues in the countries of South East Asia. For they are working in an area where frustrations are numerous, petty difficulties irritating, and where one constantly feels as if one were walking on the edge of an abyss into which the whole work could flounder at the slightest false step, either because of one's own mistake or by outside events one has not been quick or imaginative enough to try to forestall.

Bible Society work in South East Asia is faced today with a range of problems which has no parallel in the world. Its conditions, however, present

a remarkable degree of similarity throughout that string of states which run between India and Japan under the burning breath of the People's Republic of China.

A little band

There is first the fact that Christianity in all those countries has only reached a tiny proportion of the population. Nowhere, except in the Philippines and perhaps Korea, do the non Roman Catholic churches exceed 5%. (Roman Catholics are relatively numerous only in the Philippines and South Viet Nam. Otherwise they tend to be even fewer than the Protestants.) This means, for instance, that both in personnel and financially the stock from which the Bible Societies can draw is limited, sometimes very limited.

In addition, educated evangelical Christians are often in great demand everywhere. Thanks to their relatively high degree of education and their comparatively solid standards of morality, they always stand a good chance of entering into responsible jobs in government and business which offer salaries and advantages beyond the means of churches, missions and Bible Societies. How great also, then, is the temptation even for Bible Society workers to leave their job and go for a better paid one ! They could then provide a better education for their children, a more labour-saving home for their wife, and for all a better quality of and variety of food ; in a word, living conditions nearer to a Western standard.

Yet, to be able to discharge its task efficiently, the Bible Society needs qualified and trustworthy employees. Bible Society work is a complex affair, demanding not only skill and competence, but missionary zeal and vision. Under such circumstances, what is the Bible Society secretary to do ? Is he condemned to engage people, train them into the job and lose them again after a couple of years ? Or can he dare to increase his operational expenses by raising salaries in order to keep faithful workers ? Or has he to insist that because they work in the Lord's business they must for ever content themselves with a frustrating standard of living ? One can hardly imagine the strain on our colleagues in such matters, torn between the need to keep up the standard of efficiency of their Agency or Society, the desire to limit their overhead expenses, the necessity to look out continually for qualified people and the strain of having to instruct newcomers and of having so few collaborators on whose work they can completely rely.

But besides the acute shortage of competent people, the smallness of the Christian churches in S.E. Asia also means that for many years to come they will not be in a position to share in any considerable way the cost of Bible Society work. Certainly, local support is proportionately sometimes very remarkable : 27% of the Society's operational costs in Ceylon, 19% in Malaya, 10% in the Philippines. Per head of church membership, contributions to Bible Society work are even better than in the West.

Such figures are not only encouraging, but offer a serious challenge to all of us. All the same, for a long time yet the missionary distribution of the Scriptures in those lands will remain a joint undertaking of local and foreign support.

Cultural-religious mastodons

A second feature which characterises the problems of Bible Society work in these countries (again with the exception of the Philippines) is the cultural setting they have to work in, dominated by a thriving nationalism and by the active presence of ancient and solidly established religions, each with its own holy books, its dogmatical schools and trends, each fully conscious (sometimes agressively) of itself, of its past, of its potentialities, of its "right" to be there. Buddhism is the national religion in Ceylon, Burma, Thailand, Cambodia. Pressure groups insist on a recognition of Islam as the national religion in Indonesia. Confucianism still impregnates the Korean mentality.

To be sure, animist practices and beliefs are still visible and have permeated the "historic" religions everywhere, even in areas where evangelical Christianity has long been established, as in certain parts of Indonesia. But animism by and large is no longer an established religion, except among the hill tribes, a minority of the population. Buddhism, Islam, Hinduism, Confucianism are the dominant faiths and they have coloured and conditioned the culture, the life, the mentality of all people. In this situation Christianity is considered as an intruder. Whether expressed in public statements or not, whoever gives up his traditional faith to follow the Lord Jesus Christ is looked upon suspiciously as a kind of traitor.

Faced thus by these giant religions which are so closely related to all patterns of life and society, the Christian Church has only slightly scratched the surface. Consciously or unconsciously wrapped in her western cultural armour she does not seem to have been in a position to pierce her opponent's massive set up. Indeed, one may even wonder sometimes whether, on the contrary, through the channel of cultural indigenisation, these faiths have not surreptitiously introduced some of their tenets into Christianity and encouraged the upkeep of certain customs and habits incompatible with it. One thing is certain : I found a deep concern expressed everywhere that the ethical teachings of the Bible have made only very little impact upon Christians' moral and social behaviour. Everyday attitudes, even amongst Christians, are still largely dominated by a tradition, the roots of which plunge into the ancient religions of these countries. Churches and Bible Societies, therefore, have a huge responsibility, not only to insure the widest possible circulation of God's Word, but to encourage the proper and better use of the Bible by Christians in their private as well as in their corporate life. All those whom I happened to consult on the subject fully concurred with the findings of the Advisory Committee to the Study on The Place and Use of the Bible in the Life of the Churches in Asia, that this aspect of the use of the Bible was to be given priority in that study.

To make things worse, as it were, these historical religions are assuming features borrowed from Christianity. They do by imitation what Christians do by the internal compulsion of their faith. They have their hospitals, their homes, their social services, their educational institutions, their Sunday schools, their "Bible" Societies which print and disseminate cheap editions of their holy writs. They try hard to rethink their doctrines and theologies in order to fit them to the revolutionary changes taking place in their society under the impact of the West and of modern technical civilisation.

On the other hand, the dominant religions find in the rampant nationalism a powerful ally. What they leave untouched tends to become the target of a

State which often emulates some of its secularised Western counterparts. Thus schools and welfare institutions become nationalised, or at any rate are forbidden to be used by the Church as missionary tools. Administrative measures are also being taken which aim at limiting the interference of foreign powers (Western as well as Communist) : limitations in the granting of visas, except in the case of badly needed technicians ; restriction on, or prevention of, the import of books in the vernacular, as a protective measure and a means of insuring and controlling home production ; nationalisation of the leadership of commercial, cultural and other enterprises. In all this it is hard to detect what are purely political and economic, secular trends of nationalism, or how much is inspired by the pressures of the dominant religions, or how much may simply be a manifestation of the political leaders' own conscious or semi-conscious cultural conditioning. Indeed, the emphasis differs according to countries. Buddhist influence is patent and well-known in Ceylon, Burma and Thailand, for instance ; secularism is stronger in Indonesia, where outright and conscious nationalism seems to dictate the pace.*

Thus notwithstanding the relative pressure of the ancient religions and of the growing feelings of national consciousness, Christianity is at present put on the defensive. From what one hears, one does not get the impression that its leaders have yet found their feet in this confrontation, or defined any new strategy. Patience and forbearance seem still to be the order of the day, whilst through specialised institutes and conferences a closer look is now being taken at the "adversary" and its tenets.

While I am writing this, the old story of Goliath and David comes into my mind. Would it have a relevance for the churches' situation in S.E. Asia ? Would it be possible for the Church, like David, to give up her protective coat of mail and traditional, heavy, missionary weapons and just go boldly, unprotected and empty-handed except for her sling and the swift, but piercing and deadly, stone of the Word of God ?

Clay feet

Besides the resurgence of ancient religions, the thriving nationalism, another common feature of the countries of S.E. Asia is their backlog of technical skill and their related economic weakness. A recent survey showed that printing plant of one capital city was used at only half its capacity, just because skilled labour and qualified management are not available. The stories of administrative shortcomings, planning deficiencies, technical ignorance, of which the traveller in these areas is told, seem legion. The situation is indeed unsatisfactory, but it is part of a growing process for which one cannot but feel great sympathy.

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*It is interesting to note in this connection that religions in Indonesia are considered as a positive element in the building up and for the stability of a strong Indonesia. Thus the Koran, the Bible, various Hindu Scriptures, are respected as "holy" and even their production and circulation are favoured by governmental measures. At least 6 million copies of the Koran have been printed in Japan for the government of Indonesia as part of the reparation paid to Indonesia for war damage, and at the end of May an announcement was made that a similar arrangement was under consideration for the printing in Japan of 500,000 Indonesian Bibles—in some ways a welcome measure to relieve at least the dearth of Scriptures in that language. The Bible Society is also circulating Scriptures in several important regional languages of the country.

Nevertheless, in spite of the many technicians from the West or sometimes from Communist countries, who are on the spot helping in various types of projects, misconceptions similar to those ridiculed so wittily in the famous best seller, (in the U.S.A.!) *The Ugly American*, are real and frequent. Very often ambitious projects set up by local governments with outside help are too incommensurate with the state of technical development of the country and do not bring in the benefits expected. At the same time, as is well known, much of the help generously given still goes to fatten individual accounts and wallets instead of improving more speedily the lot of the whole population. "Corruption" is a word one hears again and again. It is also a disease for which no cure seems to have been found so far. Under-the counter payments, bribes, are practices which "contaminate" (in our eyes) all strata of society but which seem to appear "natural" in the local cultural setting.

As long as Western traditional current commercial practices could be maintained under the protection of colonial governments, there was not too much of a problem. Today when less commendable practices affect an increasing range of operations, they offer a burning temptation for the Christian business man and for Christian undertakings like the Bible Societies. This problem and others of a similar nature, all related to a type of relationship in society and business which Christianity had eliminated for centuries in the West, is becoming a plague for all our colleagues in that part of the world, for they are aware that in refusing to indulge in such practices, they run the danger of missing many opportunities to get their own work done. At a distance, of course, the issues look clear. They are blurred for the one who day after day has to struggle here for an import permit, there for a tax-free import, elsewhere for an authorisation to purchase property for the Bible Society, with the printer to get an edition out in time, with the binder to have best quality material and reasonable prices, with the transport agency for efficient delivery, etc., etc. Can one imagine how crippling for the work of the Societies all such obstacles are ? Our colleagues have hardly any time and energy left to give basic thought to their work, to plan new imaginative programmes, even to asses the present situation and discover the opportunities it holds. All of them are harrassed by the grinding daily routine of the job, coping with the many demanding and yet trivial and petty difficulties which day after day like grains of sand may endanger the smooth running of the well-kept, though perhaps ancient, machinery of Bible Society work.

Powers and Principalities

Finally, there is another feature which is common to all S.E. Asian countries. It is a disquieting one : the appearance on the map of authoritarian régimes, sometimes purely military, sometimes still with a civilian government, but able to count on the support of the army.

The magnitude of the problems involved in the effort to bring these new nations to a definitely higher level of prosperity ; the unavoidable setbacks and mistakes on the part of an insufficiently trained leadership ; the inescapable slowness in the actual improvement of living conditions (for which the population explosion which affects these countries as well is an important factor) ; the need for self-assertion in international relations ; the disruptive effects of corruption in the democratic parties and the political and social agitation provoked by the Communist parties ; finally, the lack of political maturity within these nations

themselves ; all these factors have combined to make authoritarian régimes of some kind practically unavoidable. Western democracy is no longer on the map in S. E. Asia.

But most of the authoritarian régimes which are now in the saddle are in search of a doctrine. The inroads of secularism and of the technical civilisation imported by the West have probably been sufficient to make a "theocratic" Buddhist, Mahommedan, Roman Catholic, impossible. Nor have the ancient religions so far been in a position to prepare a doctrine of the State, which could suit the present situation. These authoritarian régimes, therefore, have all assumed the features of personal power or of the rule of a clique. In most cases it is anybody's guess which group or person will follow the present people in power. The fear of Communism provides a negative factor of unity and insures a certain chance of uneasy stability to the present governments. They also play on the newly won nationalistic feelings of the people. (All the countries of S. E. Asia, except Thailand, are former colonial territories which have acceded to independence recently). On the international scene the majority try to maintain their neutrality ; a few gamble on American support, without being able to suppress the Communist menace outside and inside.

These anxieties, these pressures, these uncertainties, are the daily bread of our colleagues. I suppose that as time goes on, one may develop a certain immunity, living all the time in such conditions. But the crippling effects of the situation should not be overlooked either, even if they are not consciously acknowledged. Indeed, only a strong faith, a complete trust in God's providence, can keep a mind at peace and maintain in one's heart the necessary zest to keep pace with needs and events. In this respect a visit to our colleagues working under such duress leaves one with a deep admiration for their tranquil courage, their tenacity, their skill. Certainly they have their hours of discouragement, of bewilderment, of doubts. In such hours the assurance of our sympathy, our prayers, our trust, are their best comfort and encouragement.

Bridgehead

But more than this is needed. Bible Society work in these countries is pursued along the traditional pattern established last century. It fitted perfectly into the colonial setting in which it had to work. As independence came, a few adjustments were made. Perhaps they were too timid. Possibly nothing else could have been done. In such matters five days spent here, three days there, do not allow for any valid judgment. But I came back with the uneasy feeling that, as a movement, we in the Bible Societies are getting outdistanced by events in S. E. Asia. We go full speed ahead with our old, well kept, still usable steam engine. But we live in the age of electricity, diesel, jet-propelled engines. The drivers do their best, but the machine cannot keep up with the pace. I found no complacency about their merits among our colleagues. They are all aware of the extraordinary magnitude of the task and of the inadequacy of their best. What they badly lack is time ; time to think ; time to consult quietly ; time to plan long range strategies. Other organisations concerned with Bible distribution have appeared on the map. They do not really come to grips with the problem either. For what is needed is not only more portions parachuted and disseminated in sudden outbursts, or simply an increased circulation by the Bible Society Agencies. What is needed is a well thought through, well planned, all-out joint effort of all the Christian forces, discarding all the accessories in

evangelism and concentrating on the one thing necessary : the preaching and distribution of the Word of God in a unanimous undertaking, discharged jointly and in harmony, love and mutual support, beyond even the divergencies of doctrines.

To that end more than anything else our colleagues in S. E. Asia need a circle of friends in their own country who would make the wider circulation of the Word of God their own and main concern and who would assess the situation and consult with our secretaries, with a view to devising the best machinery and the best methods for the present day and circumstances which will best help us towards our common goal.

To undergird such an approach, our Societies and Agencies in S. E. Asia also need the full backing and increased support of their friends abroad. Here is certainly an area where no penny should be spared to give the Word of God a chance to be heard and read and received. Our sympathy, the sympathy of supporters of the work, has to be an active sympathy. A dynamic Christianity has great opportunities in S. E. Asia. Though we do more today than we did in the past, this is still not good enough. For people squeezed between renascent man-made religions, a growing authoritarian, secularised nationalism, and the fast developing pressure of man-made ideology of historical materialism, the Church brings the unique liberating power of the Gospel. And the Bible Societies in this venture have a prominent part to play.

Building up strategic reserves

It is something of an anticlimax to move from S. E. Asia to Australia. Not only did I just happen to arrive in that continent for the first cold spell after three weeks of tropical weather, but, as one could expect, the moral and mental climate is totally different. Sydney, to me, looked very American—the U.S.A. we read about in the novels of the early 20th century. Canberra is still a city-to-be ; but the sketch one is shown is already impressive and challenging. Melbourne is said to be leaning towards Europe : her parks and avenues certainly endow that city with an atmosphere of calm and restfulness which seem foreign to thriving Sydney ; but I was none the less impressed there, too, by that note of forward-looking, business-like mentality and resolute dynamism which seemed to me so typical of all I saw in Australia.

Australia is a new country. A powerful and rising back-bencher in the British Commonwealth. Her potential wealth seems considerable and her possibilities of expansion as time goes on, unrestricted. She is remarkably extrovert. Of course, she has her own problems which call for her people's attention, their consciousness of being an outpost of Western—Christian—culture is a powerful feature which strikes the visitor.

In this respect, I found most remarkable the important place given to religion in public life. On Sundays and weekdays hours are given to religion on radio and television. In this way Bible Society work receives a good deal of attention and it certainly greatly benefits now from the fact that some of the religious programmes were initiated years ago by Archdeacon Arrowsmith, the present General Secretary of the B.F.B.S. in Australia. But dailies and weeklies also keep up with news from the churches and the religious world, and Bible Society work has its place there, too, thanks to the ceaseless efforts of the

State Bible Society Auxiliaries, the backbone of all the work in Australia. That an Alan Scott in Sydney should be able ,with a bare handful of collaborators, to raise over £60,000 a year out of a population of 7 or 8 millions, or a Russell Baker in Melbourne £47,000, is a most clear indication of the influential position reached now by the Bible Society in Australia, thanks to the energetic work of such men and many others, and of the great future which is promised to the B.F.B.S. in Australia.

But such efforts, imaginative as they are, could well remain without a reward, should they not coincide in their appeal with what seemed to me a clear characteristic of Australian people today : their sense of involvement in the world. Britain is still "home" for them. But this does not prevent them from feeling themselves directly responsible in world affairs. As a Christian outpost just outside Asia, Australia is keenly aware of her missionary obligation toward those masses of people whom the Good News of the Gospel has not yet reached. She is willing and eager to take her share in the all-out effort Christian people have to make in order that the name of Jesus Christ be praised and glorified in all the world. Her proximity to the non-Christian masses of Asia makes her probably more acutely aware than many of us in Europe, of the urgent necessity to take full advantage of the opportunities which the situation in S. E. Asia still offers to the witness of the Gospel and the missionary circulation of the Word of God. For that reason the call for active sharing in the world wide task of the Bible Society movement falls on ready ears ; and the traveller who has had a glimpse of the threatening clouds which overshadow S. E. Asia relaxes in his heart in gratitude and in hope, discovering anew that in some way or another God is always in control and prepares sowers for the world and workers for his harvest.

Women's Work in the Bible Society movement

I Coming of age in Britain

J. M. Macdougall Ferguson

WOMEN'S WORK AS SUCH in the British and Foreign Bible Society attains its majority this year. Most young women in our country are still presented on their 21st birthday with the "key of the house" in some symbolic form but the women of the Bible Society do not feel that the occasion calls for any special celebration, for they have possessed the key to the heart of this wide constituency almost from the beginning.

Well within the second decade of the history of the B.F.B.S., about 1818 in fact, we find women pleading to be allowed the privilege of active sharing in the work of Scripture distribution in our own country. They gave their money, their prayers and their time to this new enterprise which so stirred their imagination that they took courage and in some degree flouted the conventions of their time which decreed that, outside the home, women should be seen and not heard ! They formed themselves into "Ladies' Bible Associations", elected committees to organise the work, held annual meetings at which they gave account of their efforts and, growing from strength to strength, thus early foreshadowed the fact that they were to become the vertebrae of the Home Work structure of the Society !

Nearly 150 years later they are still at it, and the reality and reliability of the "backbone" is now acknowledged by all who know how much the various Auxiliaries depend upon the manifold efforts made by the Women's Sub-Committees.

It is, however, only within the last twenty years or so that Women's Work has been clearly defined and has become, as it were, standardised. Under the impetus of the Bible Society campaigns launched by Miss Mildred Cable in the early 1940's and in her voluntary service in organising the interest aroused among women, a pattern for the furtherance of Women's Work began to emerge and has been sustained and extended ever since.

The first Women's Residential Conference was held at Bournemouth in 1941, with about 70 women attending, and such was the interest aroused that another was held at Caversham in the following year and, although the aim of the two Conferences was similar—(1) to provide up-to-date information about the Society's work overseas, and (2) to act as a forum for discussion of the work at home and the best methods of increasing local interest and support—one of the main emphases took the form of a practical enquiry into "What has happened since Bournemouth 1941 ?"

No fewer than nine new local Women's Associations gave their answers, and it must be remembered that these delegates represented a large number of affiliated meetings coming within their purview. Reports were given of newly-formed speakers' panels, of collectors' meetings, of exhibitions being organised, of Bible reading groups being formed among the workers, of a village Association membership of 60 raising £70 in addition to the normal Auxiliary funds. A particularly striking report included the items : "A Bible study group is meeting twice a month. The Auxiliary income has been doubled."

As early as 1942 also, reference was made to the "ten thousand Bible Society women workers in England and Wales". After the war, late in 1945, Miss Cable relinquished this work in view of a prolonged tour of India. In a note on "the very great debt of gratitude which we owe to Miss Cable and to Miss French for the help and inspiration they have given to the work in this country", Dr. Platt expressed the hope "that Women's Work will continue to go forward and to extend its influence to the many thousands of Christian women in this country who as yet do not know of the urgent needs of Bible Society work".

Thus, in a sense, the curtain fell on Act I of Women's Work in England and Wales. There was no interval, however, for Miss Marjorie Harrison, already in the Home Department, took over the supervision of Women's Work at Bible House and, in addition, four Regional Women Secretaries were appointed to work in the provinces. In the following year two further appointments were made, bringing the total of field workers up to six.

When Miss Harrison went to India to help with the organisation of similar work, Mrs. Noel Slater offered to carry on her work at Bible House during her absence. The interregnum, however, was of longer duration than had been anticipated and Mrs. Slater continued to devote her energies to the organisation of Women's Work for five years.

The writer, who is the present full-time Secretary for Women's Work, notes the growth in both organisations and response in the post-war years.

Gradually at first the Bible Society appointed Women Secretaries to one or two regions to work in co-operation with the Regional and District Secretaries and to concentrate on consolidating and extending the work done for the Society by the women of the local churches, as well as to encourage and co-ordinate the work already being done by existing "Ladies' Associations".

There are now ten Regional Secretaries for Women's Work, all kept continuously busy by the demands made upon their services by their various constituencies, and each certain that the work could be furthered in their over-large areas to an even greater degree if there were but more hours in the day—or afternoons in the week ! We think of one region where there are over 60 Women's Sub-Committees with which the Secretary for Women's Work must keep in constant touch. This involves thousands of miles of driving in a month, hundreds of letters of encouragement and advice, and many speakings at rallies and other opportunities which are presented, of giving up-to-date news of the Society's work.

At the moment there are about 350 Women's Sub-Committees which together plan about 5,000 meetings of one kind or another during the year, and raise by means of their manifold activities something in the region of £20,000 annually. How is it done, one wonders. The answer would seem to be in terms of unremitting toil for the few in any locality, plus a fairly steady response on the part of a larger number who are ever willing to co-operate in any scheme once "it is sponsored and launched by some brave spirit". One reads of successful "morning markets", of first-class concerts, of dramatic recitations and many another inspired effort. Today "coffee occasions" are all the rage. They are usually held in the morning, but sometimes are even more rewarding in the evening, both financially and from the point of view of fellowship leading to growth in interest in the Society's work. A single event of this kind can bring in a monetary return of as much as £75—and all with a minimum of preparation.

Present trends seem to indicate that Sales of Work have, in the main, had their day and will soon cease to be. This presents us with the opportunity to do some research into modern interests and to make new and exciting ventures to achieve the same ends. A wide field is open to us, and many new talents might be poured into the services of the Bible Society if only folk at local and regional level would use their imagination and skills towards this end. We live in a great day which challenges us to greater effort because there are more of the spiritually illiterate around us than ever before—and we have the Word of Life in the language these people speak. The New English Bible New Testament could be a mighty weapon in the hands of Bible Society women, especially in these days of frustration and fear, when so many of our pleasant and kind neighbours are without hope and without God in the world, some of whom may perhaps be longing for the word of introduction to Him which would transform their lives and, eventually, our modern society.

Women's Work in England and Wales is a big and significant factor in the life of the Bible Society. Great things have been done in the past but, so far, the surface has only been scratched. It is for those of us who share the burden and heat of the present day to dig deep into the vast and almost untouched reservoirs of potential support hidden in the churches, for at the local level we are noticeably thin on the ground with but a tiny handful of keen people in each congregation ; many of their fellow-churchmen have never even heard of the Bible Society—or so they tell us ! It is for the individual woman to take steps to ensure that the Society and its work is made to impinge sharply on the consciousness and conscience of all. Our opportunity today is kingdom wide and heaven high !

II These Ten Years

Ethel Park Rankin

ONE OF THE RESULTS of Independence, which came to India in 1947, has been the emancipation of women from a static co-existence as a subordinate class to positions of trust and responsibility in political, medical, social and educational work. It was a hard battle in a country where over 80 per cent are adherents of a religion that has an ancient culture and philosophy in which women find very little active participation. But in our modern world, and especially

in the democratic Republic of India where progress is being made in all departments of life, women are taking their share in building up a socialistic pattern of society.

Although this is a new departure for women as a result of freedom gained through Independence, yet for years within the Church and the Mission women have played a significant part. Encouraged by missionary leaders women have entered the medical profession and have taken up social and educational work. In Church life thay have played an interesting part as women's groups and fellowships have been formed. In fact, it was in the Church itself that the germ of freedom for women originated and in that environment it has grown and expanded until today we find doctors, deaconesses, directors of social welfare and principals of colleges as well as thousands of nurses and teachers. This freedom within the Church has made a very great impact on the nation and out of it has sprung an incentive to the Government of India to utilise the talents and abilities of women in the building up of the new India.

All this has a bearing on the place of women in the work of the Bible Society. Although for years the Bible Society depended on women as members of the Christian Church to help forward their work, it was not until ten years ago, in 1951, that steps were taken to start Women's Work as part of the framework of the Bible Society. In certain areas prayer groups had been formed and efforts were made to enlist the help of these groups in creating an interest in our work. These groups, however, were not affiliated to the Bible Society and the work was not co-ordinated. With the formation of Women's Work in 1951 a programme was drawn up with emphasis on the need for greater co-operation from all women's groups and fellowships in the churches. The programme as outlined contained three or four simple principles : (a) An invitation to all women's groups in the churches to become members of Women's Work by affiliation. (b) An invitation to study and to distribute the Holy Scriptures. (c) A request for prayer and for financial support of our work. Further, women's groups were invited to arrange to have a speaker once a year on the aims and purposes of the Bible Society and to donate an annual contribution to the Society.

When these principles were outlined it was emphasised that Women's Work did not mean another organisation in the churches, but simply that it would work through the existing women's groups in the churches. Almost every church has its women's group and it is to these women that the Bible Society looks for help in the working out of its programme. Experience has shown that such a work as this, bringing them into fellowship with women of other churches and with women of other lands and providing them with some means of fulfilling their desire to serve makes a strong appeal to them. One result has been that during the past ten years over 1,000 women's groups have affiliated to the Women's Work of the Bible Society.

The Bible Society of India and Ceylon works in various cities through Auxiliaries, of which there are ten, with headquarters at Bangalore. Each Auxiliary has a Committee, representative as far as possible of all the Christian denominations in the area, with a full-time Secretary who is responsible for the carrying out of the Society's work in the Auxiliary. In each of these Auxiliaries Bible Society Women's Work is established as part of the general work of the Auxiliary. Its purpose is to aid the work of the Auxiliary by an appeal to the

women in the churches. Each Auxiliary has its own Women's Committee, consisting of women representatives from the churches and the women's organisations in the city, and elects its own President and Secretary. It is not another organisation working separately from the Auxiliary but is responsible to the Auxiliary Committee and works closely with the Committee through representatives of the Women's Committee who have been appointed members of the Auxiliary Committee. In this way the Auxiliary Committee is kept informed of plans and projects and of work accomplished by the Women's Branch.

In order to create and sustain interest among women's groups a regular programme is carried out by Women's Committees. This programme includes a variety of activities such as (a) meetings for prayer and Bible study and discussion of the plans and projects of the Bible Society ; (b) the appointment of a panel of speakers to visit the women's groups in the churches and to place before them the work the Society is doing and its need for support ; (c) organising special functions and events such as "A Day with the Bible", Women's Conferences, and rallies, pageants, concerts, sales of work, coffee parties and Junior Membership rallies ; (d) special efforts to encourage women's groups and fellowships in the churches to affiliate with Women's Work of the Bible Society ; (e) planned programmes of Scripture distribution in city, town and village, to bring the Word of God to the women of India.

This programme is carried through by Women's Committees under the guidance of one of the full-time Women's Secretaries appointed by the Bible Society. In 1951 there was only one Honorary Women's Secretary. Today, after ten years' work, there are six full-time Women's Secretaries, most of them with areas larger than England and with populations ranging from thirty to fifty million people. These Secretaries are on the move continually visiting Women's Committees and women's groups, speaking to large and small audiences, in churches, halls, homes and sometimes in the open air.

Literature is sent out regularly to women's groups to encourage them to study the Bible, to pray for and to support the work of the Bible Society. This literature includes : (a) prayer and Bible reading leaflets which are sent out twice a year in January and July ; (b) newsletters, containing up-to-date news of incidents, experiences and events relating to the groups, which are sent out from time to time by Women's Secretaries and twice a year in March and September by the Hon. Secretary for Women's Work at headquarters ; (c) free literature dealing with various aspects of the Society's work in India and abroad which is distributed to women's groups ; (d) a Speaker's Packet containing selected leaflets and outline addresses, which is sent to the panel of speakers for their use in addressing women's meetings. Every full-time Women's Secretary also has a supply of audio visual aids—projector, filmstrips and slides—and these are useful in showing something of the work of the Bible Society in India and in other parts of the world.

These things are all part of our publicity efforts and they have paid dividends in a more intensive Bible Study, in intelligent prayer for our work, in schemes of Scripture distribution, in greater financial support and in bringing before the women of the churches the plans and projects of the Bible Society.

One of the important features of our Women's Work is the growing sense of financial responsibility that is now found amongst women's groups. At

the end of 1950 with no organised effort contributions were very low. During the past ten years, as Women's Work has grown and expanded, contributions have considerably increased and last year they reached the magnificent total of Rs. 51,442 (£3,858). This amount has come in through group collections, personal donations, but mainly through small contributions from women in all walks of life. There are many interesting stories one could tell of sacrificial giving : a few village women in Orissa area decided to go without food for a day and in this way raised Rs. 12 and sent it as their donation to the Society ; other village women, not having any money to give, brought vegetables, eggs and flowers and sold them and gave the proceeds to the Society ; a woman in Assam took off her gold earrings, gave them to the Secretary of the Assam Auxiliary to be sold and the amount realised to be given as her donation to our work. On the other hand, some of our women collectors have given time and energy to collect from their friends. The Vice-President of the Bombay Auxiliary women's group, Mrs. Daniels, felt the urge to visit her friends, tell them about the work of the Society and encourage them to give a donation. In three months she collected over Rs. 3,000. Another woman, Mrs. Jacob, a member of the Kerala women's group, decided she would collect for the Society, and in a short time collected Rs. 1,000.

One might ask, what effect has the Women's Work of the Bible Society on the life of the churches ? In the first place, it has created a greater bond of fellowship amongst women of different denominations. It has brought them together in a common cause that belongs to all the churches. For instance, in Calcutta members of women's groups belonging to eleven denominations worked together to organise and carry through a Women's Rally. Secondly, through Bible study and prayer, women's groups have been a means of blessing to their churches. Thirdly, it has been the means of bringing before pastors and people the work of the Society and creating a new interest in that work. Fourthly, through organising Scripture distribution it has brought members of the churches together in district visitation. Women's Work has had and is having a great influence on the whole life of the Church.

III Instruments of God

Elide Leal

FROM MANY PARTS OF THE WORLD God has, during the course of the centuries, called women to do special tasks in the promotion of his Kingdom ; from the mountainous region of Ephraim he called Deborah for the sublime mission of prophesying to, and the judging of his people ; from Thyatira God called Lydia ; at Cenchrea he called Phebe ; from Joppa he called Dorcas to serve the Christians of the first century in order that they might be a blessing in his Kingdom ; in Jerusalem he called Mary Magdalene to the glorious task of announcing his resurrection.

And in Brazil, during recent years, the divine voice has echoed in the hearts of many Brazilian women, stirring them to the privileged task of distributing his Word. As a result of this appeal, a new movement was born some four years ago in our vast country, known as the Women's Auxiliaries of the Bible Society of Brazil, the aim of which is to promote the enlisting of new contributing members of the Society. In this relatively short period the work has already

been organised in no less than 32 cities throughout the Republic. Two of them have a population of well over 3 million people. The largest of these, Sao Paulo, has more than 500 churches, while the city of Rio de Janeiro boasts more than 450 churches.

In spite of the vastness of the country (over 3,200,000 sq. miles) and of the great distances which separate one area from another, from north to south the Christian women of the land are united in the ideal which fires their hearts and imagination—to give the Bible to the homeland.

In each of these 32 cities a Committee has been set up, consisting of an Executive—chairman, vice-chairman, recording secretary, correspondence secretary, treasurer, assistant treasurer and distributor of material to secure new members ; one or two members of each of the denominations which co-operate ; and a representative from each local church, designated by the minister of the church.

The Executive Committee members each have their own special responsibility ; the denominational representatives are the publicity personnel, whose responsibility it is to visit the churches of the denomination to which they belong to promote and stimulate interest in the work of the Society ; and the representatives of the local churches have the task of enlisting new contributing members for the Society and collecting annual subscriptions.

The whole committee forms the controlling body of the local women's Auxiliary, meeting every quarter to plan their activities and to take any decisions considered necessary. A meeting is also convened every quarter to which all pastors and church members are invited. On these occasions general information is given about the work of the Society, and each representative has the opportunity of presenting a report on the number of new members registered, the number of renewed subscriptions and the total gifts received.

The Women's Auxiliaries in the various cities also commemorate Bible Sunday ; organise open-air demonstrations, exhibitions of Scriptures in shop windows, weeks of prayer ; and also engage in colportage. Other activities such as special financial campaigns and fraternal gatherings are also promoted by these Auxiliaries.

Last year no less than 50 per cent of the total income of the Society through membership fees was collected by the women of Brazil—7,460 new members and 4,720 renewals—a total of Cr$1,660,600 (£2,372 approx.). In 1959 these Auxiliaries were responsible for enlisting 5,489 new members and collecting 2,454 subscription renewals, a total of Cr$889,200 (£1,270 approx.). The comparison of these figures sets forth the progress of the task in which we are engaged.

This work has been, and is a blessing in the Christian community. It is inspiring to see the results of the efforts of these godly women who engage in such a work of love for the Bible Society. The work is carried on, naturally, without any remuneration, although there is a full-time Women's Secretary who travels throughout the country, organising new Auxiliaries and seeking by her presence and effort to stimulate the work of existing Auxiliaries.

It is my own personal privilege and joy to have charge of this work, and for this unique opportunity my heart is full of gratitude to God. Through this brief article, I want to appeal to all readers for their prayerful support, that God will supply my need in order that His will might be accomplished through the great task committed into my hands.

Our future plans are to organise new Auxiliaries and consequently to increase the number of contributing members in order that we may advance more quickly toward our aim—to help the Society give the Bible to the homeland.

May the women in other parts of the world hear the voice of God echoing also in their hearts, that they and we may be ready to do the work to which He calls. May we be a blessing in the Kingdom of God, in our churches, to those round about us, as with submission we exclaim : "Here am I, send me".

IV A note from Argentina

Ivan H. Nothdurft

A "WOMEN'S AUXILIARY" for the Bible Societies in Argentina was organised in 1956. Mrs. Esther Junor was selected as president and representative members came from most of the leading denominational groups at work in the area. Several committees were set up to cooperate in hospital visitation, special projects and distribution. Miss Sara Lizza, on the staff of the Bible Societies in Argentina served as official contact with the Auxiliary. Her work is that of promoting Bible sales and use among the women's societies in the major cities of the country. Miss Lizza is welcomed by all women's groups, and she is unable to fulfil all her commitments, since she is so much in demand. Deeply dedicated to her task, she has even travelled on troop trains during times of strikes when other transportation was not available, simply to assure meeting her responsibilities. Her work is much appreciated and she is carrying out an effective type of ministry in the women's organisations throughout the country. Undoubtedly she is the best known women's worker in the whole republic.

One of the most important projects of the Auxiliary is a united meeting during Bible Week. This observance, to which thousands of women are invited, is held in one of the larger churches. The service is a vital part of our Bible Week celebration and is planned for, and directed by, the women of the Auxiliary. An offering is dedicated to the Bible Society cause in the Argentine.

Last year a more intimate cooperation was worked out with the Federation of Evangelical Women in preparing this aspect of the work. It is hoped that the whole programme of women's work will be expanded to relate more effectively the work of the Society with that of spiritual life of the various women's organisations in the many churches of Argentina.

V The situation in Australia

R. A. Hickin

IN THREE AUSTRALIAN STATES (Tasmania, Western Australia and Victoria) there is an active women's work associated with the normal operation of the local Auxiliary. In the other States women provide most of the personnel for local work in the various districts, but there is no specific

women's work organised separately from the general body of Bible Society life. In New South Wales, Queensland and South Australia the activities of women are absorbed in the normal functioning of Branch organisation.

Tasmania, the smallest of the States, is at the beginning of a new forward move, with a deaconess now established as the leader of the work among women. There are four Women's Auxiliaries in Tasmania, at Hobart, Launceston, Devonport and Burnie. In each case, but in varying degrees, the Women's Auxiliary is the spearhead of the organisation of collectors, and in Hobart there has been notable success in this field. The Launceston Women's Auxiliary provides a panel of speakers who are able to address the women's organisations of the various churches. In each centre the women make a feature of floral decorations for Bible Society functions and engage in appropriate activities for the raising of funds.

In Western Australia the organisation of Women's Auxiliaries is well advanced, with Auxiliaries operating actively in most suburban areas and in some of the outlying towns. The Auxiliaries do much of the work that is carried out in other states by local Branches, stimulating interest, arranging meetings, and organising generally. The groups show an impressive vitality and, as everywhere, the women think no effort too great in order to gain support for the Society.

In Victoria there is an intensive organisation of women's work and notable success is achieved. The core of it all is the stimulation of prayer support, with prayer partners numbering over 1,500 and a Prayer Bulletin circulating to keep interest at a high level. Women's Auxiliaries operate both in country areas and in the suburbs, and where there does not seem to be need for a specific Women's Auxiliary, owing to the effective functioning of a general Auxiliary or Branch, Ladies' Committees are formed. There is considerable activity in conducting functions to bring women together in the name of the Society ; the use of Bible boxes in denominational women's meetings is encouraged, women work and organise to raise funds, and the women's organiser finds herself in constant demand to speak at meetings.

The key to flourishing women's work seems to lie, as it does in so much else, in there being a capable and energetic orgainser devoting her whole time to the work. Special gifts are required for this task and this often determines whether such a work is done or not. It is worthy of note that in the States where organised women's work exists, its value is recognised and efforts are being made to increase its scope.

News from All the World

Australia

The British and Foreign Bible Society in Australia has announced the publication of the New Testament in *Mwala Kware'ae.* "Mwala" means "Malaita" and Kware'ae is the language itself.

The translator was Mr. Norman C. Deck, who first went to this field in the Solomon Islands thirty-five years ago. He was assisted by four nationals, of whom one died before the work was completed.

The Kware'ae language, writes the Rev. R. H. Hickin, Deputy General Secretary of the B.F.B.S. in Australia, has an elaborate grammar capable of expressing many shades of meaning ; there is a large vocabulary of over 10,000 words.

The Gospel according to St. Mark and the First Epistle of St. John in *Kyaka* in one volume has also been published recently in Australia. These are the first books of the Bible to appear in this language, spoken by people in the Baiyer River valley area in the Western Highlands of New Guinea. This is the thirtieth language in which some part of the Bible has been printed for Papua-New Guinea, and it is the first Scripture printed for any Baptist work in the Pacific.

Final checking of page proofs of the Bible in *Cigogo* has been completed by the Australian translator, Archdeacon O. C. Cordell. This translation is the fruit of thirty-four years in East Africa. An African, Samweli, assisted in the work and despite his great age of eighty-seven years survived to see it completed.

Also published recently was an edition of St. Mark in *Motu* for New Guinea. Using the revised text of the New Testament published in 1959 an edition of 10,000 copies was printed for use in schools.

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An Austin Bible van has been presented by the B.F.B.S. in Australia for work in Malaya. A gift of £1,000 by the Sydney Battalion of the British Empire Boys Brigade made this possible. Each year the Battalion makes a special gift to a selected missionary activity, and when Malaya made this need known through the Bible Society in Australia, the New South Wales Auxiliary was able to enlist the interest of companies in the Sydney area and the annual collection by the boys was devoted to the purpose.

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In a recent appeal the need of bicycles and motorised cycles for colportage service in Korea was publicised. Within a few days the required sum of £750 had been specially subscribed and the money sent to Korea. The bicycles have now been purchased and are in use, making the remoter parts of the country more accessible to the colporteurs.

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The B.F.B.S. in Australia has published a pamphlet "Bible Weeks for Australia" for the use of clergy and ministers throughout the country. In concise form the booklet sets out the purpose of Bible Weeks, the stages in their preparation, the form which Bible Weeks usually take, with suggested study passages, and hints for a follow-up programme.

The booklet is being reprinted (15,000 copies) after appropriate modifications, for use in New Zealand.

Austria

The annual meeting of the *Austrian Bible Committee* in June was a particularly encouraging occasion, reports Herr Karl Uhl, General Secretary. On the first day reports on Bible Society work in East Germany were given by the visiting secretaries, Pastor J. Adler and Dr. K. Zabel, and on the work in Switzerland by the Rev. O. Naegeli, General Secretary of the Swiss Bible Society. On the second day Dr. A. Müller told of the work of Bible Mission in Germany.

In his report on the past year's work, Herr Uhl pointed out that through the agency of the Austrian Bible Committee a sum of £3,000 had been contributed to the "world-wide work of the Bible Societies". This had been used for the printing of 17 Gospels in 9 different languages : Nyiha - Mark ; Toba - John ; Sora - Luke, John ; Masana - John ; Gogo - Mark, Luke ; Luyia - Luke ; Macedonian - Four Gospels ; Ilamba - Matthew ; Nepali - Four Gospels. The total cost of this programme was met from the following sources : from funds raised by the Austrian Bible Committee ; from donations given by the Missionsbund zur Ausbreitung des Evangeliums (Stuttgart, Germany), following an address by the General Secretary of the Austrian Bible Committee ; and from gifts made by a youth group in Stuttgart and by the international youth conference which took place in Hemeln, Germany, in 1960.

The Youth Group, which had just held its annual meeting, had supported the above programme by financing the printing of Mark in Gogo, and has undertaken to meet the cost of printing a Gospel in Fulani/French next year. The Youth Group has also supplied some Youth Hostels with Bibles and New Testaments in various languages.

Brazil

The *Bible Society of Brazil* held its first "Institute of Colportage" at Bible House in Rio de Janeiro in June. There were 49 persons present, many of them specialists in colportage and representing 9 denominations from 10 States of Brazil and two other countries. The History of Bible Colportage, Colporteurs in Brazil, Colportage Campaigns in the Churches, Promotion of the sale of luxury Bibles, Promotion of the use of the Bible and the technique of colportage, were studied, and the Institute came to the encouraging conclusion that there are great possibilities in the future and presented a number of valuable suggestions which will undoubtedly contribute greatly to better the distribution of the Bible in Brazil.

The main object of the Institute was to learn what was already being done and to seek guidance on ways of increasing Scripture distribution in Brazil.

The Institute formulated a number of recommendations regarding the selection, training, vocation, equipment, etc of colporteurs for Brazil ; colportage campaigns in the churches; the sales promotion of luxury Bibles ; and promotion and use of the Bible.

Colombia

A special service, attended by over 1,000 people, was held in Bogotá on July 4 to commemorate the decision that Bible Society work in Colombia should in future be an Agency of the supporting Societies (A.B.S. and B.F.B.S.) instead of a Sub-Agency of the Venezuela and Colombia Joint Agency. An address was given at the service by the Rev. Dr. L. E. Holmgren, Executive Secretary of the A.B.S. A significant aspect of the occasion was the presence of several reporters from the secular press and, later, the publication in one of the leading papers of a full account of the service.

Scripture distribution in Colombia now occupies third place among that in Spanish-speaking Latin America today, the first and second being Argentina and Cuba. Scripture distribution in Colombia for the month of May last totalled over 117,500 copies, while in 1959 the distribution for the whole year was only 90,500. The latest campaign was held in the town of Venadillo last July. Of this it is reported : "Twenty-five volunteers were available and three vehicles ; we also hired the local theatre to hold services with the daily attendance of over 800 persons. Sales were about 3,000 books. The mayor of the town promoted due respect for the work.

Congo

The Rev. A. W. Marthinson, Secretary of the Congo and Angola Agency, wrote in mid-July : "We have our hands more than full. We are sending tons of Scriptures out to various parts of this great Agency. The other day we forwarded over two tons of Bibles, New Testaments and diglot Portions to Bakwanga by a specially chartered plane." Normally there is no possibility of getting Scriptures into that area except by air and there are at present no regular commercial flights. Moreover, both the Balubas and the Luluas are getting regular supplies of Scriptures from Leopoldville despite all the trouble in Congo.

Costa Rica

For five months in the first half of 1961 the whole Protestant population of Costa Rica was caught up in the activities of an intensive campaign of "evangelism in depth". Tireless efforts in training laymen, publicity, local evangelistic meetings, Bible schools for children, and house-to-house visitation produced surprising results. Not the least among these was the record of 150,000 homes visited and over 100,000 Gospel portions distributed.

Those actively involved in carrying the Scriptures to others found that they needed a deeper faith in and a broader knowledge of the Bible themselves. So the wider distribution bore fruit both in the lives and hearts of the evangelisers and the evangelised. There is no doubt that the seed sown in this effort will continue to produce and multiply.

Cuba

During the first six months of 1961, the circulation of Scriptures in Cuba was almost double that of the same period in 1960. The number of Scriptures circulated in this period—over 605,000—was almost the number of estimated distribution for the whole year.

England

The British and Foreign Bible Society reports that since 1950 it has established its work more solidly by acquiring Bible Houses, new warehouses and other property, or by improving or enlarging existing facilities in no less than 19 countries, apart from Australia, Canada, New Zealand and South Africa.

The places affected are : *in Africa* : Nigeria (Lagos), Congo (Leopoldville) ; Kenya (Nairobi) ; French West Africa (Abidjan) ; Rhodesia (Salisbury and Kitwe) ; Sudan (Khartoum) ; South Africa (Johannesburg, Durban and Capetown) ; *in Asia* : Burma (Rangoon), Hong Kong, Indo-China(Haiphong, Phnom-Penh), India (Delhi), Ceylon (Colombo), Japan (Tokyo), Korea (Seoul) ; *also* in Austria (Vienna) ; Cyprus (Nicosia) ; New Guinea (Port Moresby) ; Australia (Brisbane, Perth, Sydney, Woolstonecroft) ; New Zealand (Wellington) ; Israel (Tel Aviv) ; Chile (Santiago) ; Tasmania (Launceston) ; Canada (Edmonton, Regina, Toronto, Vancouver).

The B.F.B.S. announces the production of the following Scriptures :

Two new Bibles : In *Teso*, a language of the Nilo Hamitic group, spoken by half a million people living on the north-eastern shores of Lake Kyoga, East Uganda. The Christian community in Teso country. numbers 50,000 but this increases with great rapidity, and this new version is of exceptional importance in Uganda at this stage in its political and economic development.

In *Sukuma*, the language of almost a million people living around the southern shores of Lake Victoria in Tanganyika. The Wasukuma are the largest tribe in Tanganyika and the second largest in East Africa. The Christian community numbers 25,000 of whom about 20,000 are literate. This Bible will also be understood by the Wanyamwezi people around Dodoma.

Two new languages with the publication of : The Gospel of Mark in *Bawm*, a language spoken by about 7,000 people in the Chittagong Hill Tracts District of East Pakistan and a further 1,000 south of Lungleh in South Lushai Hills, Assam. There are approximately 2,500 adults and 3,100 children in the Christian community, of whom about 850 are at present literate.

The Gospel of Luke in *Kabre*, a language spoken by 300,000 in Togoland and on the borders of Dahomey and Ghana. At present there are only 100 Christian literates out of a total Christian community of 600, although non-Christian literates total 20,000.

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The B.F.B.S. has published a Reference Work Book, the purpose of which is to enable translation committees to furnish their Bibles with reference systems suited to the particular needs of their church and constituency. No reference system, states the introductory note, is wholly adequate for all purposes. Some readers require fuller references (e.g. the Revised Version and J. H. Moulton's New Testament with Fuller References) ; others are satisfied with a much simpler system (e.g. the Revised Standard Version and the A.B.S. references). The references given in the B.F.B.S. Work Book were based on two or three standard systems which have been tested in use over many years. In their adapted form they were used for the first time in the Standard Swahili Bible. Though not final, these lists are intended to provide a substantial basis for those who wish to work out a system suited to their particular needs.

The book has been prepared in separate fascicles so that wherever possible the pages may be distributed among several collaborators, thus cutting down the time involved.

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In the first six months of 1961 a total tonnage of 850 tons of Scriptures or a daily average of 7 tons, were despatched from the London Bible House.

These Scriptures were packed in 30,000 freight cases and parcels. 40 tons were despatched to Nigeria alone. Other large tonnages of Scriptures were despatched to the Latin American countries, Canada, United States, India, Africa, Australia, New Zealand and the Middle East.

For many parts of the world, postal packets provide the most efficient means of transporting the Scriptures, reports Mr. Norman Bratt, B.F.B.S. Production Secretary. However, it requires more labour in preparing Scriptures for transportation by this method. For instance, to despatch 3,200 copies of the Spanish Bible to Argentina, 200 parcels weighing approximately 60lbs. each have to be prepared, which takes 7 packers 5 hours to complete. If it were possible to despatch these

Scriptures in freight cases, one packer could complete the work in 16 hours using 25 freight cases.

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The second International Youth House Party was held in August at Limpsfield, Surrey, organised by the Youth Department of the B.F.B.S. The 80 young people who attended came from ten countries.

Among those present from the Continent was Dr. Harald Uhl from Vienna, who had also attended the first such conference, in 1958. Writing about the gathering at Limpsfield he says : "A radical change has taken place in the intervening period. Whereas three years ago the young participants—and to some extent the Bible Societies themselves—were somewhat uncertain as to what the relationship of young people and Bible Society was and what it might be, the intervening years had shown that there are a great number and variety of ways in which Christian young people of Europe can take part in the work of Scripture distribution, but that the young people from their side need information, stimulation and guidance. This need was well met at Limpsfield."

Dr. Uhl writes that in addition to the help gained from the lectures of the B.F.B.S. General Secretaries, who gave information about the recent developments of their Society's work within the political, cultural and social setting of to-day, the conference found the daily Bible Study, under the leadership of the Rev. E. H. Robertson, particularly stimulating and helpful. He adds that "the enthusiastic reports of the national speakers on the last day, regarding their plans for the further support of the work of Scripture distribution were the best form of thanks on the part of the participants for the work of those who had organised the conference."

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The Scripture Gift Mission report that the booklet "The Easter Story", a compilation of Scriptures which they published for Easter 1960, proved so popular that an edition of 140,000 in English was printed for 1961.

The requests from the Continent for a similar booklet were so numerous that editions were issued in French, Spanish, Portuguese and Italian. These books were for missionary granting and were not as profusely illustrated as that in English.

France

The *French Bible Committee* and the "Ligue pour la lecture de la Bible" combined this year to extend the traditional "Bible Day" to a "Bible Week".

Messages were given over the radio to the church and people of France by Pastor Jean Waltz and on the television by Pastor Gosselin and Professor Michaëli. Bible exhibitions were arranged in some centres. In other towns which held a "Bible Day" large public meetings took place, notably in Paris, at Strasbourg and at Nîmes. These various events were well reported not only in the Protestant press but also in daily newspapers in the provinces.

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The Roman Catholic Church in Béziers recently conducted a "Bible Week" in a large hall on whose walls were displayed many pictures and maps. The priest was on hand to explain the beginning of the world, the fall, the Jewish nation and other Bible facts. Evening lectures in the cinema were reported in the daily press.

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A new method of "silent preaching" is being used in Béziers. A Christian film is projected on the window of the Gospel Hall and many passers-by stop to watch the pictures and read the script.

Germany

Recent events in Berlin have meant a great increase in the demands on the work of Bible Mission in Germany, writes its secretary, Dr. A. Müller. "From January to June this year the number of refugees from the East was continually on the increase, but hardly exceeded 500 a day. This situation changed, however, during July and in particular during the first fortnight of August. At that time over 2,000 men, women and children arrived in West Berlin, seeking asylum in the large refugee camps there." With the closing of entry into West Berlin by the East German government on the night of August 12 the number of refugees dropped suddenly and at the time of writing Dr. Müller states that the number getting into West Berlin was then around 30 to 40, mainly young people who made the journey only at great peril to their lives.

"Whilst the service of Bible Mission in West Berlin has almost come to a standstill under these circumstances", continues Dr. Müller, "the refugee camps in West Germany are full to capacity. More than 50,000 refugees are housed in huge dormitories in Youth Hostels, factories and barracks. Two of the Bible Mission colporteurs, Paul and Hanna de la Camp, have been visiting the camps for days on end, and personnel of the YMCA and the churches have helped in the distribution of Bibles, Testaments and Portions. The distribution is accompanied by personal words of comfort and of help in reading the Bible. The refugees are in special need of comfort at this time, when they have left house and home, work and possessions. The call, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest', is received by them with open heart.

"It will be weeks and months before these thousands of people will be settled in normal dwellings and work. Thousands of Scriptures will be requested of Bible Mission in Germany during this time.

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Encouraged by the success encountered by the illustrated portions of the New Testament published in magazine format, the Lutherisches Verlagshaus, Berlin, has issued the first instalment of the Old Testament, the book of Genesis, in a similar presentation. Pictures show Palestinian landscapes and archeological documents connected with the events referred to in Genesis. This instalment is entitled *Im Anfang*.

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The Lutherisches Verlagshaus, Berlin, has now published an illustrated edition of Acts in a new Italian version, corresponding to the edition of Luke published in 1960 (*see Bulletin* 45, p. 24). The two-colour illustrations are by the same artist, Gerd Wilk.

Guatemala

The New Testament in Kekchi and two Gospel portions in Mam of Huehuetenango and a revision of Quichê were published in the first half of 1961, bringing to 10 the number of dialects other than Spanish in which the Bible Society has published Scriptures for Guatemala. The heterogeneity of Guatemala's population presents unusual challenges to conscientious Christian workers who desire to carry God's Word "to everyone in his own tongue". The consecrated efforts of national and missionary translators help provide them with more effective tools to carry out that divinely-ordained purpose.

Honduras

Mr. Saul Gomez, a colporteur of the Central America Agency in Honduras, has been conducting a very

interesting campaign of Bible distribution. For ten weeks leading up to and concluding on Bible Sunday in August, he rallied groups of interested persons in various churches of Tegucigalpa to participate in an intensive campaign of voluntary colportage.

Mr. Gomez led those groups in preparation classes in the evenings, and then they would carry Scriptures with them to sell in their shops, schools, neighbourhoods, etc., in the course of their daily activities. On Saturdays, they would go out two-by-two to visit and to sell. One Saturday 15 couples from one church, went out to sell. Such was the enthusiasm and dedication of these interested laymen that goals were easily reached and often doubled.

This is one more effort to reach what Mr. Gomez calls "the areas most neglected in evangelism and the distribution of the Word—the homes and neighbourhoods right around the churches".

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Mr. Gomez reports the following account given to him by an old man of 78 whom he met in a remote village which he visited in June.

"In 1930 I went to San Miguel, El Salvador, and a man there who was selling books sold me a book that later I realised was the Bible. I brought it home here to Guajiquiro and, not having any other book, I began reading the only book I had. I read this book for about four years until, due to so much use, the binding began to come off. Afterward I made a trip to La Paz, Honduras and there I tried to get another Bible that was sold to me in the Evangelical Mission. After I got back home I continued reading with more interest than before so that sometimes I stayed up reading close to the fire until the cock crowed in the morning. In this way I knew the Gospel and was converted to the Lord. Now as you can see, after many years, this is the result ; four of my five sons-in-law, with their families, are Christians already, and altogether we are about 40 believers that get together here in my home to hold services. Now we have the regular visit of a pastor who is helping us very much."

India

In parts of Orissa Province, reports Adult Education News published by the National Christian Council of India (No .15), Christian women co-operate with the government in implementing their scheme of adult education. At a recent three-week course for women social workers, organised by a government department, the seventeen Christian women who attended felt that the syllabus lacked a Bible study course. They appealed to the officer, who agreed that each morning's training be preceded by a period of Bible study. A member of another community in the area has such a keen desire that every Christian should be a Bible reader that he has presented a silver cup to the Christian Endeavour group that makes the most people literate every year.

Japan

The Rev. T. Miyakoda, General Secretary of the *Japan Bible Society*, reports that over 140,000 copies of Testaments and Portions were distributed at the Tokyo Christian Crusade, May 6—June 4.

Korea

The Rev. Young Bin Im, General Secretary of the *Korean Bible Society*, reports that 4,000 copies of the Korean Bible Magazine are published each quarter and sent free to members and friends. In addition the K.B.S. is sponsoring a 50-minute broadcast every Monday night.

Lebanon

Recent activities of the Bible Societies in the Near East, writes the Rev. J. A. Weeks, Secretary of the Agency, have included :

the supply of Bibles to members of a United Nations unit stationed in Syria ; the continued supply of Bibles to all Lebanese military men requesting them, the cost of this service now being met by a local business man ; the ordering of 100,000 copies of "Found" in Arabic—a collection of the parables of Luke 15 (see also Bulletin 47 p.124).

Mr. Weeks also reports that the Arab Bible Diary project (see Bulletin 46 p.78-79) met with such widespread acceptance that it is to be repeated in 1962.

Mexico

A campaign of "evangelism through Scripture distribution" was conducted recently in Mexico. Under the leadership of the Rev. J. Zambrano, Distribution Promoter of the Mexico Agency, a three months preparatory course was given at the Union Seminary, Mexico City.

One Methodist Church was able to distribute 500 Bibles and 2,000 tracts ; through the Youth Fellowship of another Methodist Church a group of 12 girls visited 100 homes and distributed 20 pocket Bibles and 80 Christmas Portions. The Women's Fellowship of the Salvation Army undertook to distribute Scriptures in their free time—going to market, at their place of work, or in their homes when receiving guests.

"The Word of God", writes the Rev. D. López de Lara, Secretary of the Mexico Agency, "was distributed mainly house to house, though some portions were distributed in urban buses, either by sales or as free gifts. Some homes remained open for continued contacts and the conversion of ex-convict José Luis López is a positive proof of the results that may be obtained with this type of evangelism. In addition the volunteers grew in experience and in faith."

*

Another distribution campaign took place recently in Cárdenas, writes Mr. Lopez de Lara. Instruction was given in the mornings ; in the afternoons those taking part engaged in evangelism and distribution, and in the evenings there were public services with the showing of colour films about the life of Christ.

"Work was done in 12 blocks, visiting 106 homes including some where there were two or three families. A Bible was given to the City Mayor and another to the engineer in charge of the planning of the city. Some New Testaments were distributed among workers in the office. Everybody listened gladly to the short explanation that was given to them and they accepted a copy of the Scriptures.

"As a result of this first effort, two more campaigns have been planned and soon preparations will be started."

Paraguay

"Paraguay is going through a hard time with increasing unemployment and decreasing incomes" reports the Rev. P. O. Mydske, Secretary of the Bible Societies Agency for that area. "The distribution of Bibles does not seem to have suffered much from this situation ; in fact it seems likely that we shall reach a new record of Bibles sold.

"A campaign has recently been started within the churches to encourage the members each to donate or sell at least one Bible a year, hoping that this will become a custom repeated each year and result in a steadily growing distribution of the Scriptures through church members to their friends, relatives and neighbours.

"A consultative Committee has been established for the first time in Paraguay to help the Bible Society in reaching the whole country with 'The Word for the World'.

The Bible Society has also undertaken to give the Scripture to the large group of Guarani-speaking Paraguayans, estimated to number 500,000 who speak only Guarani, and a larger number who are bi-lingual. The Translation Committee has now finished their first translation of St. Mark, which we hope will be in print before long.

"The evangelical groups are now able to continue their work without any direct attacks from other groups. It makes the work easier, though such conditions may not produce such strong and dedicated Christian workers as before.

"The number of believers is growing steadily, if not as fast as in many other parts of Latin America. The group is estimated to be about 5,000 not including the German-speaking Mennonites, who alone number about 12-15,000 members.

"The Swedish Pentecostal group in particular has today a systematic Bible colportage work going on, combined with their evangelisation work.

"One of the results of this work is a new building going up in a very strategic place in Asuncion, a church holding 1,000 people. It has been almost 100% built by the members in their free time. We hope that this will prove infectious, giving a new stimulus to the Christian work in Paraguay".

Peru

Circulation in Peru for the six months ending April 30th, 1961 reached the record figure of 202,364 volumes. Included in this total are 146,000 Scripture selections such as special Christmas and Easter portions, Luke 15, etc. During the Lenten Season the members of the Assemblies of God Mission alone distributed over 70,000 Easter portions in and around Lima.

First copies of the New Testament in Piro were received early this year and distributed to the Indians speaking this language. Living over an extension of 700 miles, the Piros are found along the banks of the Urubamba River, in eastern Peru. Another more numerous, branch of the tribe is said to live in Brazil. Cost price of the Testament is $3,24 ; selling price to the Indian, $0.74. However, as many of them scarcely handle money at all, copies are being presented to those who can recite, without a mistake, at least fifty verses from memory.

*

At the Latin American Evangelical Conference held in Lima in July (see Bulletin 47, p.125), the U.B.S. was represented by the Rev. E. G. Alves, acting in the place of Dr. A. Rodriguez Hidalgo, who was unable to attend.

An important part of the programme was devoted to consideration of The Place and Use of the Bible in Latin America, and as a result the following recommendations were formulated by the conference :

The Bible in evangelical work

That the Bible Societies should publish greater numbers of portions in large type and with illustrations.

National Councils or like organisations, and in the absence of these, the Bible Societies, were recommended to :

(a) try to place as many copies as possible of the Scriptures in trades

union libraries and labour centres ;

(b) promote evangelical campaigns by means of the distribution and study of the Scriptures.

The Bible in private life

That the Churches should encourage as much as possible the systematic reading of the Scriptures among their members by the use of :

(a) cards prepared by the Bible Societies to cover a period of first, three months ; secondly, a whole year ; and thirdly, the whole Bible ;

(b) cards with explanations by the Bible Union ;

(c) biblical calendars indicating readings for each day ;

(d) reading based on the International Sunday School lessons.

That the National Councils and churches in general should support the Pocket Testament League which is to be launched shortly and that they should encourage the extensive use of Pocket Testaments among their own congregations.

The Bible in the home

The attention of the churches was called to the promise of the parents at the moment of dedication or baptism of the children, so that they will recommend the practice of worship in the home as the best way of carrying out the vow of faith.

The Bible in the Church

National Councils, etc., were encouraged to hold a Bible Week each year in all the churches, culminating in Bible Sunday.

That the churches give the greatest attention to :

(a) the reading of the Scriptures, both Testaments, in all services ;

(b) the systematic expounding of the Scriptures from the pulpit ;

(c) mid-week Bible study ;

(d) the use of audio-visual aids in teaching the history of the Bible and other themes, prepared by the Bible Societies.

In addition Theological schools were encouraged to include in their respective programmes of study a course on the use of the Bible and the technique of distributing it, so as to ;

(a) prepare colportage experts ;

(b) instruct candidates for the ministry in the importance of this branch of evangelical work.

That the Churches encourage the preparation of lay-workers in the task of distributing the Scriptures, based on the study of the publication prepared by the Bible Societies entitled "The Bible in Latin America".

Philippines

A ministry combining radio and Bible teaching by correspondence has over the past twelve years reached out to well over half a million people in the 80% Roman Catholic Philippines.

In 1949 a Plymouth Brethren missionary to the Philippines launched the "Bible School of the Air". Lessons in English were given over the air from the basic Emmaus correspondence course "What the Bible Teaches". At the same time, the course was offered free on request by correspondence. The phenomenal response called for additional missionary and national help and it was not long before the course was translated into the three major languages of the Philippines.

The average new enrolments of 2,000 each week are largely due to the interest of present students who are encouraged to forward the names of their friends who want to study the Bible. Over 55,000 have completed

the basic course and received the certificate and many have professed to believe.

▪

A 4-page leaflet, entitled *Visitation Evangelism through Scripture Distribution*, has been published by the Philippine Bible House, to encourage the enlistment of Church members in systematic house-to-house visitation to distribute copies of the Scriptures for one week prior to scheduled public meetings, with hints on how to prepare the visits, how they should be arranged and conducted and how to follow them up.

Rhodesia

The official opening of the new Bible House in Rhodesia took place on September 30. Mrs. L. H. Booth, wife of the Agency Secretary, wrote shortly before the event :

"The last week of September will be Bible Week in Salisbury, with the opening of the Bible House one of the big events. During the week there will be a children's party, a 'teenage' meeting, a big festival service with special choirs, readings from the old and new versions of the Bible, and the Rev. F. J. Bedford (Deputy General Secretary of the B.F.B.S.) as the special speaker.

"Our new Bible House is beautiful and it is so wonderful to have office space and warehouse (it was 8 miles out before) for all the Scriptures (we handle over 80 different ones here), and a very nice shop."

Scotland

At a meeting of the Board of Directors of the *National Bible Society of Scotland* held in Glasgow in July it was agreed to make available for members of the Army and Air Cadet Forces copies of the Service New Testament which have in the past been supplied to National Service men. These Testaments are being stamped with the appropriate Cadet Force badge.

Switzerland

The Bodmer Library in Geneva has just published a new papyrus of Gospels of Luke and John. The edition includes an introduction and notes in French, a full transcription of the Greek text, and separate photographic facsimiles of most of the folios of the papyri. While some of the pages are very fragmentary, other pages are almost completely preserved, including most of Luke and chapters 1-14 of John.

Scholars have not yet had time to study thoroughly the text and style of writing but the manuscript probably comes from the second or early third century. It thus appears to be one of the earliest and most complete papyri of the text of these two gospels.

Prelimary study indicates that the text has striking affinity with so-called "Alexandrian type" text which is best preserved in Codex Vaticanus of the fourth century. It may therefore prove to be one of the most important New Testament papyri in existence to-day.

Uruguay

The Rev. P. O. Mydske, Secretary of the Bible Society Agency in Uruguay has sent an encouraging account of the work in that area. Scripture distribution increased more than eight times during the first eight months of this year. The figures are as follows :

	1961	1960
Bibles	15,015	5,008
Testaments ..	8,389	2,913
Portions	75,601	19,332
Selections	106,371	
	205,376	25,353

The Agency hopes to reach the goal it set itself for this year, of 330,000 Scriptures.

"The churches responded with enthusiasm to our call for wider distribution", writes Mr. Mydske. "Several of them report a new experience in the combining of colportage and evangelisation. One new and strong church has been founded, mainly thanks to the faithful work of a young seminary student, who during his vacation started in a particular district, calling from house to house again and again, offering the Scriptures for sale and inviting to meetings. He is still calling on the same families and helping those who bought his books to know how to use them.

"The Bible Society donates the leather Family Bible to every new church or preaching salon on the day of the inauguration service. We have had the pleasure of giving away quite a number of Bibles already.

"Our promotion work has also received a new stimulus, since the founder of the Bible Army, Pastor Ismael Gimenez Cremasco, together with his Bible van, has joined the Bible Society staff, working full time on promotion and distribution. We are sure that this new staff member will be richly blessed in his work for the wider distribution and better use of the Bible.

"The Associate Secretary, Pastor Salvador Puch, has dedicated more time than before in visiting the churches and speaking about our work. He tells of a keen interest in the new revision of the Reina Valera version (Spanish) and also of a new interest in reading the Bible together. To stimulate and help in this the Bible Society in Uruguay has printed a pamphlet "Reading the Bible for the first time" written by one of the pastors here. It has been very well received and we are told of people deciding for Christ through reading it.

"The pamphlet 'Where to look' in the Bible has been re-printed and already distributed in large numbers.

"The Bible Society is also preparing some plans for Bible studies, mostly translations from the Norwegian Bible study outlines.

"The offerings from the churches for our work have increased by almost 300% during the same eight months period."

Venezuela

In the three day Scripture distribution effort in an area near the Maracaibo Lake oil fields, nearly 1,000 Bibles (Spanish, Italian, Arabic and English), New Testaments and Bible portions were sold. The Rev. Kenneth Bystrom of the Bible Society Agency in Venezuela worked with Arthur Dalke, of The Evangelical Alliance Mission, in this colportage ministry.

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A group of Christian businessmen in Maracaibo has been organised as a camp of the Gideons, International. This is the first group of its kind in Venezuela. The men plan to place Bibles and New Testaments in hotels and to present them to high-school and university students.

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The Bible Society Agency in Venezuela recently made a donation of 60 Spanish Bibles, 600 Spanish New Testaments and 2,000 Spanish Proverbs to The Evangelical Alliance Mission in Maracaibo for child evangelism work. In acknowledging the gift, the director of the project wrote : "We are simply overwhelmed, and very, very grateful. I had no idea what it would come to, so when I saw the bill and realised the amount of the grant, I could see how the

Lord was answering prayer. I know it will be a real stimulus for the children to memorise the work when they see the lovely Bibles offered. The New Testaments will reach many more than the children who receive them, for their parents and families will also have the opportunity of reading them."

United Bible Societies

The Bible Societies are to be represented at the Third Assembly of the World Council of Churches, meeting in New Delhi in November by the Rev. Dr. A. E. Inbanathan, General Secretary of the Bible Society of India and Ceylon, who will attend as the U.B.S. fraternal delegate.

In addition the U.B.S. President, the Archbishop of York, and the Study Secretary, the Rev. E. H. Robertson, along with Dr. Inbanathan are responsible for the evening session of the Assembly on December 4, when they will present a programme making use of audio visual aids.

The U.B.S. will also have two other secretaries present : The Rev. S. J. de S. Weerasinghe, Asia Study Secretary, who goes in the capacity of "adviser" and the Rev. G. H. Wolfensberger, Study Secretary-elect, who is to conduct the new study on *The Use of the Bible in Evangelism* (see p.183).

Other Bible Society personnel known to be attending the Assembly are : Archdeacon H. M. Arrowsmith (General Secretary of the B.F.B.S. in Australia) ; the Rev. T. Miyakoda (General Secretary of the J.B.S.) and the Rev. Kiyoshi Hirai (on the Board of Directors of the J.B.S.) ; and of the N.B.S.S., The Earl of Wemyss (President), Mr. R. Barbour and the Rev. J. Munn (both Board members).

The table of World Scripture Circulation for 1960, published in Bulletin 47, had to be printed before the complete figures had been received for the circulation in Germany. The 1960 totals for Germany (East and West, and including Bibelmission) were : Bibles 512,595 ; New Testaments 223,120 ; Portions 516,875 (total 1,252,590).

This, together with an adjustment needed in the figures already published brings the world totals for 1960 to : 35,512,581 (Bibles 3,888,318 ; New Testaments 3,402,209 ; Portions 28,222,054).

Facts and Figures

Latin America is one of the centres of the world experiencing an "explosion of population": an annual increase of 2-3%.

Movement of population from town to country in recent decades is reckoned to have been 20% in Argentina, between 1943 and 1947; 53% in Brazil between 1940 and 1950.

From a report to the Conference of Churches in Latin America, Lima, 1961, by José Miguez Bonino.

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Latin America Population, Illiteracy, Income per Capita (1950)

Country	*Population* *Total in thousands)*	*Aged 15 yrs. and over* %	*Illiterate aged 15 yrs. and over* %	*Income per capita (US $)*	*Rural population* %
Argentina	17,189	69	13.6(1)	300-449	37.5
Uruguay	2,407	69	15.0(E)	300-449	—
Chile	6,073	61	19.9	150-299	40.1
Costa Rica ..	801	57	20.6	100-149	66.5
Cuba	5,508	64	22.1	300-449	43.0
Panama	797	58	30.1	150-299	64.0
Paraguay	1,397	56	34.2	100	65.4
Colombia	11,334	57	37.6	100-149	63.7
Mexico	25,826	58	38.0(E)	100-149	57.4
Ecuador	3,197	57	44.3	100	71.5
Venezuela	4,974	58	47.8	300-449	46.2
Brazil	51,976	58	50.6	100-149	63.8
Peru	8,521	56	53.0(E)	100-149	64.6
Dominican Rep. ..	2,131	56	57.1	100	—
El Salvador ..	1,868	59	60,6	100-149	63.5
Nicaragua	1,060	57	61.6	100-149	65.1
Honduras	1,428	59	64.8	100	71.0
Bolivia	3,019	60	67.9	100	66.4
Guatemala	2,805	57	70.6	100	75.0
Haiti	3,112	61	89.5	100	87.8

(1) Population ages 14 years and over. (E) Estimate.

Sources : U.N. Demographic Year Book 1955, 1956, 1957, 1958.
U.N. : Preliminary Report on the Social Situation in the world (New York 1952).
Unesco : World Illiteracy in Mid-Century.

From UNESCO *Courier*, June, 1961

Recent statistics state that in one area (in Italy) 81 Roman Catholic parishes are vacant, and in another area 60 out of 160. A century ago, southern Italy, excluding Sicily, had more than 80,000 priests. To-day there are fewer than 10,000. Italy's priests, 18 per cent of whom are over 70, are dying faster than they can be replaced. 80 per cent of the seminarians drop out before completing the twelve-year course.

The Vision of Europe,
July-September 1961.

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During the past year alone the number of copies printed of books by the founders of Marxism-Leninism increased by nearly a third . . . . ." "The History of the C.P.S.U." has been published in an edition of 5,500,000 copies, the textbook "Fundamentals of Marxism-Leninism" in 1,300,000 copies and the textbooks "Fundamentals of Marxist Philosophy", "Fundamentals of Political Knowledge" and "Political Economy" in editions of more than half a million copies each. There is greater demand also for textbooks on applied economics and for readers in political economy, philosophy and other disciplines.

"The Current Digest of the Soviet Press", vol. XIII, No. 17, p.13.

Book Reviews

THE ENGLISH BIBLE IN AMERICA : A Bibliography of editions of the Bible and New Testament published in America 1777-1957 ; ed. Margaret T. Hills, published jointly June 1961 by the American Bible Society and the New York Public Library. 520 pp. $13.50.

The number of hours of meticulous and patient planning, research, and checking which have gone into the compilation of this book of 2,573 entries can only be guessed. The result is a clearly presented volume which will command the gratitude of students of the history of the English Bible in America for many years to come.

We cannot do better here than to quote from the Foreword by the Rev. Dr. E. M. North, for long an Executive Secretary of the A.B.S. and now Consultant, who originally proposed the project and, writes Miss Hills, "whose wise guidance and encouragement at every step have been invaluable":

"Now and again some relatively small knot in the wide fabric of human affairs gathers into itself a surprising number of diverse strands out of the long historical patterns and holds them still for us to look at and to marvel. Such a 'knot' is this modest venture in bibliography . . . . Here in these pages one may trace a history of the art of printing in America, or a development of American industry. One sees the long roll of American scholars engaged in most meticulous study of ancient languages and the art of translating them. The movement of American life may be traced from the colonies on the Atlantic seaboard to its western shores. Here there is documented a small but important aspect both of commercial enterprise and of benevolent initiative. More than all these, one may trace the power of religion and a great religious book to mould the life and ideas of a nation as it rose from small beginnings to greatness".

Regarding general arrangement of the volume the main features are :

The order is chronological. Within each year Bibles are given first, by size (largest to smallest), then Old Testaments and Old Testament parts, then New Testament and New Testament parts.

Pagination is usually given in totals, though for some important editions a summarized collational formula is given.

Unless otherwise indicated, the text is that of the King James or Authorized Version, first published in 1611.

Descriptions include version or edition, make-up and contents, and arrangement of text when not in normal double-column, verse-paragraph form. An idea of the scope of annotation and of the kinds of information to be found in the list may be gathered from the fact that there are six Indices, taking up 47 pages : a Geographical Index, an Index of Publishers and Printers, an Index of Translators and Revisers, an Index of Editors and Commentators, an Index of Edition Titles and a General Index.

THE BIBLE IN WORLD EVANGELISM by A. M. Chirgwin. (Wyvern Books, London, 1961, 3/6).

This paper-back edition of the book which Dr. Chirgwin wrote as Research Secretary of the U.B.S. and which was published in 1954 by the S.C.M. Press on behalf of the U.B.S. is very welcome. The preface, written specially for this edition, is by Dr. W. J. Platt.

Three factors make the appearance of a popular edition particularly opportune : the fact that 1961 marks the 350th anniversary of the first publication of the English Authorised Version of the Bible ; the publication this year of the first part (New Testament) of the New English Bible ; and the meeting of the Third Assembly of the W.C.C. in New Delhi in November when the Bible is to have a central place in the thought and deliberations of the Assembly.

For those who have not yet read this book, it may be said that it is divided into three parts, giving in clear straightforward style an account of the place of the Bible in evangelism in the history of the Church, of the use of the Bible in different parts of the world to-day, and, in the third part, the findings of Dr. Chirgwin's enquiry. His concluding challenge to the churches is one which, by inference, calls both churches and Bibles Societies to work more closely together in the total task of supplying the Scriptures to the world.

M.E.S.

NOUVEAU DICTIONNAIRE BIBLIQUE : published by editions Emmaüs, Vennes sur Lausanne (Switzerland), 1961, 784 pp. Sw. Frs. 60.

The publication of this Bible dictionary fills a great gap, since there has not existed hitherto in French a popular work of this kind and of this standard. It is indisputably a "popular" work, at a reasonable price, well produced, with photographic reproductions, small line drawings, coloured maps, making available to all a vast quantity of material—historical, archaeological, linguistic, cultural, enthnographic and geographical. The editors have now prepared this dictionary with theologians specially in view, but evangelists and in particular laymen and young people can use it profitably.

In preparing this edition the publishers first translated the "Bible Dictionary" of J. D. Davis. They then entirely re-worked and completed the text. They also made use of "Unger's Bible Dictionary" and of a work by J. T. Manley. The basis of this work therefore is works of Anglo-Saxon origin. The editors are university professors and directors of Bible Institutes engaged in training

future evangelists : Professors Lamorte, Nicole and Vernet, Pastor Blicher ; and the directors and pastors attached to Bible Institutes : Millon, de Benoit and Pache. Dr. Pache is well known and the original conception of the book was primarily his.

In what spirit has this book been written? It is, of course, a Bible dictionary giving explanations and information on everything concerning the Bible. Mention is made, for example, of the history of the excavations which made possible the discovery of the Dead Sea Manuscripts and a summary is given of all the discoveries (pp. 468 to 471). Doctrinal features are also given. In this field there are explanations regarding the Trinity, Baptism, Holy Communion, and the different conceptions of the reformers are mentioned. In a long article on "inspiration" (pp. 344-349) the whole subject is discussed : literal inspiration is repudiated, but there is a preference for a verbal inspiration. One also notices in this work a desire to reconcile the discoveries and results of modern knowledge regarding the geological eras and periods with the days of the creation as told in the Bible. In the chronology preference is given to the genealogical thesis which gives 8,575 years between the creation and the flood, rather than 1,946 years. There is no lack of questions related to the present day: for example, the practice of healing today, and the editors even reveal—in an article on the Church—their attitude on the subject of the World Council of Churches.

This *Nouveau Dictionnaire Biblique* is very well edited, easy to understand and contains a great wealth of information. We are thankful for its publication and hope that it will be widely used among French-speaking Christians, to whom we warmly commend it.

W. LUTJEHARMS

Personalia

A young Dutch pastor, **The Rev. Dr. G. H. Wolfensberger,** of den Hoorn, Isle of Texel, has been appointed to conduct a study on The Use of the Bible in Evangelism. He will work under the direction of a joint committee of representatives of the United Bible Societies and of two departments of the World Council of Churches—the Department on Studies in Evangelism and the Division of Ecumenical Action. The U.B.S. and the W.C.C. hope that his Church will be able to release him in time to begin his new assignment in the Spring of 1962.

Dr. Wolfensberger, a member of the Dutch Reformed Church, studied at Amsterdam University and has also spent a year at Princeton Theological Seminary, U.S.A., and at the ecumenical seminary at Driebergen, Holland.

Dr. John H. McCombe took up his work in New York on September 1st as A.B.S. Secretary for Asia. Dr. McCombe, who has spent the last two years in Tokyo as Fraternal Secretary of the Japan Bible Society, returned from Tokyo to New York by way of southern Asia and the Near East. He also has some knowledge of Latin America, having spent two years in Mexico and one in Peru before entering Bible Society service.

*

The B.F.B.S. has appointed an Assistant Editorial Secretary, **The Rev. E. C. D. Stanford,** who will relieve the Editorial Secretary (**The Rev. J. M. Roe**) of a substantial part of the work of the Literary Department, so that Mr. Roe may give the greater part of his time to the completion of a history of the British and Foreign Bible

Society from 1904 to the present day. Mr. Stanford, a Congregational minister, has for the past ten years been on the headquarters staff of the British Council of Churches.

*

The Rev. B. F. Price has recently joined the staff of the Translation Department of the B.F.B.S. Mr. Price was born in China and specialised in Hebrew in his theological course in England. He then served for ten years with the B.M.S. in China, during which time he gained a fluent knowledge of Chinese. After missionaries were ejected from China, he served for a further ten years in Serampore College, where he was Professor of Hebrew and Old Testament. In his work with the B.F.B.S. Mr. Price will specialize on Old Testament matters.

*

Mr. Ronald E. Letch took up his appointment as Youth Secretary of the B.F.B.S. on August 1st. A teacher by profession, Mr. Letch has been associated with the Youth Work of the Bible Society for some years.

*

The Rev. Rafael Herrera has been appointed Associate Secretary for Guatemala and took up his service on July 1. Mr. Herrera began his career as a teacher and has held a number of positions with mission and Christian educational bodies.

*

We learn that the Rev. A. J. Eastman, who had accepted a call from the A.B.S. to serve as Bible Society Secretary in Thailand (Bulletin 45, p.44) has informed the A.B.S. that he is unable to proceed with this appointment.

Contributors to this issue

Bishop F. Birkeli, of Stravanger, has a varied experience of missionary activity, having served as a missionary in Madagascar, been Director of the Missionary Department of the Lutheran World Federation and General Secretary of the Norwegian Missionary Society.

The Rev. F. Short is General Secretary of the Conference of Missionary Societies of Great Britain and Ireland.

Miss J. M. Mcdougall Ferguson is secretary for Women's Work of the B.F.B.S.

Mrs. E. Park Rankin was secretary for Women's Work of the Bible Society of India and Ceylon before leaving India in July.

Miss E. Leal is secretary for Women's Work of the Bible Society of Brazil.

Dr. I. H. Nothdurft is secretary of the Bible Societies in Argentina.

The Rev. R. A. Hickin is Deputy General Secretary of the B.F.B.S. in Australia.

U.B.S. office cable address

To ensure prompt delivery of cables, the following amended telegraphic address should be used for cables intended for the U.B.S. London Office :—

EVANGELIUM LONDON E.C.4.

MEMBER SOCIETIES

AMERICAN BIBLE SOCIETY,
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